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THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

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THE GREAT PYRAMID.*

By HECTOR WAYLEN.

MULTIPLICITY of articles bearing upon the history and significance of the Great Pyramid has not, I think, been a distinguishing feature of the New-Church press in general. Even the few New-Church folk who have voyaged to the Near East have not risked the subject, and the venerable G.P. must feel sadly neglected. One can imagine a faint smile just rippling across the grim countenance of that aged watch-dog, the Sphinx, as he reflects: "How many bespectacled scientists busy with their measuring lines; how many 'Russelites,' 'British Israelites,' and other 'ites'; how many cranks and superior persons with bees in their bonnets have been round here! But not a single New-Churchman seems interested in our secrets..... Perhaps we are too old for them..... Yet I think I know why....."

Whether my explanation be correct or not, I venture to suggest the reason. Readers and "receivers" of the teachings given in the writings of Swedenborg say to them-

*NOTE.—This article is by a New-Church student well known in England through numerous contributions to its New-Church periodicals. The article should be of interest to many of our readers, though the Editors do not endorse it. Elsewhere in this issue there will be found a review of Mr. Waylen's last published book.

selves: "You ask us to believe that an inch up a pyramid passage means a year, and you measure back to somewhere marking the date of 'Adam,' 4000 years B.C., who being, you say, the first man, lived, as we read, 'nine hundred and thirty years..... and he died.' Now our view is that 'Adam' was merely the name of a first 'church' in human history, and that the years given 'signify times and states,' and not just that number of solar years. And then you fix up everything for the future in the literalistic way so dear to a certain type of mind. The battle of Armageddon, the physically visible Second Advent, the Millennium, etc., all of which we explain, or look for in a way very different from yours. Meantime, like most other modern prophets you find a need for readjustment of your dates as time passes on. Even on the 29th May, 1928, now gone by, the Great Pyramid did not blow up, world war was not declared, nor did anything very special happen to justify the idea which had been so loudly trumpeted abroad that we were then just entering the second Ante-chamber passage, and were therefore in for an extra bad time again. It is true, as was pointed out, that unemployment increased in England, but suppose it did? We are not British-Israelites, claiming all the blessings for John Bull and his isle. The French continued well employed, the Germans were working overtime as they generally do, and Signor Mussolini was keeping his eye upon things in general and Italians in particular; and no time to be wasted....."

So the Pyramid is left to bask in the Egyptian sun, and New-Church folk revert to their correspondences. But what if these correspondential explanations help us to a better understanding of the case, in certain particulars? I propose therefore to attack the subject, were it only because the Pyramid is the private property of no sect or cult. A New Church should not lack any good thing; and if there are any truths to be educed from this the biggest heap of stones in the world, by all means let us have them.

Like any other branch of archeology, the understanding

of the Great Pyramid takes time, and the painstaking thought of many minds. In 1637, John Greaves, an Oxford professor of astronomy, went out to Egypt to make special measurements of that edifice; and various other scientists measured and discussed the probable origin of the work until, in 1859, John Taylor wrote the first book suggesting its connection, not with Egyptian, but with Hebrew religion. Then came Piazzi Smyth and others who elaborated the interpretation-theory, some details of which may have to be given up on final analysis. The most profound study of the subject, so far, is the great work of Davidson and Aldersmith, published in 1924.* This omits some of the earlier ideas, and is in many directions a great step in advance.

To begin with: the authors of this book are quite open-minded on the question of what is signified by "Adam," "Seth," and the rest of the patriarchs. They are open to see in them great cycles or dynasties, and Mr. Davidson has found that these patriarchal periods terminate on dates connected with the Egyptian Sep Tep Sed festivals, while that of "Enoch" has to do with the Phoenix cycle.

As to the terminal date of 4000 B.C.: Mr. Davidson concludes that the Great Pyramid deals with a period of time intervening between 4000 B.C. and 2001 A.D. It is no question of the "creation of the world" at the first of these dates. It was used both in Hebrew, Egyptian, and Babylonian chronology as a convenient terminal from which to establish more than one system of symbolism and time-measurement. If the sacred records of the Semites counted the lives of the patriarchs from that time, so also the Egyptians themselves founded mythical dynasties upon the Great Pyramid measurements. At the autumnal equinox of 4043 B.C. the earth was in perihelion,—i.e. nearest the sun, in its orbit,—and quite a number of great astronomical

*_The Great Pyramid, its divine message._ By David Davidson and Herbert Aldersmith. London: The Covenant Publishing Co. Fourth edition, 4to. 25 shillings net. Canada and U. S. A. $7.00 postfree.

cycles started together about 3996 B.C. Now if a line down the side of the Great Pyramid be produced, and likewise a line be extended from the first ascending passage, the two lines will cut each other, and their point of intersection, taken as zero, and dated 4000 B.C. will, if taken as a starting point in calculation, yield many remarkable results.

I want here to remind readers of a thing which I have pointed out on previous occasions; namely, that Swedenborg says more than once that there are thousands of "arcana" in every sentence of the Word besides what he has given. If he tells us that a certain number of years describes the spiritual state of a "church," or religious movement called by the name of some man, that does not for a moment preclude the possibility that a cyclic period in time, as time appears to us, is also defined. Swedenborg takes the numbers mentioned in Daniel in an entirely symbolical way; but there is a great deal besides that to say about them. De Cheseaux, a French astronomer, worked out a cycle taking 1260 and 2300 as tropical years. He concluded that the difference of these periods, or 1040, would be a perfect cycle, and found it was so with an error of only one day in 13,260 years. Let me here add that Daniel's 69 weeks can be made to fit in very well with the period intervening between the decree for the rebuilding of the Temple, and the probable date of Christ's entry into Jerusalem.

Whether, therefore, the years, say, allotted to "Seth," cover a definite period of time, since 4000 B.C., or represent a much longer prehistoric epoch, or whether they are purely symbolical, does not specially worry me. It was a convenient mode of statement adapted to the correspondential method of writing in early times. The Bible, as we have it arranged, begins with spiritual history, telescoped-up, as it were, in the language of correspondence. Then we have actual history, so detailed as to teach by its symbolic representations. Later still we have simple mundane history only, though history overruled for Divine purposes. Then, last of all, an expansion into spiritual principles again, as seen in the

visions of John, even if these principles are to find outward expressions in the New Church on earth. The same thing applies to the Great Pyramid, though its "Evangelical" interpreters have not yet clearly realized that that is the case.

Having, I trust, at least modified an initial difficulty, we shall perhaps be able to approach this ancient "wonder of the world" with a little more confidence.

And what a wonder it was,—and is! A building a hundred feet higher than St. Paul's, and covering an area equal to that of Lincoln's Inn Fields, made of granite and limestone blocks, some of them 50 or 60 tons in weight, and altogether about 2,300,000 stones being used in its construction. These blocks were cut with mathematical accuracy to a minute fraction of an inch, floated down the Nile, and raised by means of rollers, levers, and combined human power, to great heights, where they were cemented together with the finest possible layer of cement. We know of no magnetic compasses in those days; yet the Pyramid's base was made an almost perfect square, and oriented exactly to the geographical north. Covered with polished casing stones, it reflected the brilliant sunlight far and wide, and by its lights and shadows it showed the Egyptians the seasons of the year. A hundred thousand men had labored at it for thirty years, and locked up within it were many of the greatest secrets concerning the human race, and the universe.

When was it built? Between 2700 and 3100 B.C., Davidson thinks. As to its designers: Josephus tells us in his "Antiquities" that the descendants of Seth, after perfecting their astronomical knowledge, set out for Europe, and there embodied their discoveries in the building of two monuments, one of stone and the other of brick, and he adds that the monument of stone, which was of course the Great Pyramid, "remains to this day." We are similarly informed by Manetho, an historian of ancient Egypt, that "there came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdue it without a battle." These were

the "shepherd kings" who came to be so detested by the Egyptians (Gen. XLVI, 34) that even a simple shepherd became an abomination to them. Manetho adds that they afterwards departed for Judea, and built a city there named Jerusalem. They were hated because they made the people build pyramids, and because they shut up the temples.

Swedenborg saw, quite rightly, that Semitic religion dated back a long way behind the history of Israel, and that the names of places in Palestine indicated this. These men who in a quite unusual way established themselves in power over the Egyptians "without a battle," were doubtless prophets of great spiritual power; and no doubt the wise men of Egypt learned many things from them during their residence there. These things would take form in Egyptian ritual, and thus be handed down, even if their original meaning was lost or distorted.

As already remarked, Davidson and Aldersmith pointed out that the terminal dates of the patriarchs from Adam to Noah coincide with the Sep Tep Sed festivals of Egypt, while the life of "Enoch" was related to the Phoenix cycle. Both of these had to do with renewal, at the end of those cycles, when the reigning king was said "to renew his strength." Similarly Swedenborg teaches how each successive "church" is a renewal, after the goods and truths of a preceding church have suffered decay. As to "Enoch,"—a name meaning "instruction" or "initiation,"—he says that it denotes a period when certain mysteries of religion were reduced to doctrine (Arcana Cœlestia, n. 609). Now the Pyramid presents to us two geometrical forms, the triangle and the square, symbolic of the spiritual built upon the natural, or the manifested; and the base of the Great Pyramid area, as Davidson shows, is defined in terms of the Phoenix cycle.

When the Great Pyramid was made, all brilliant in its casing stones, the secret of its entrance was kept among the priests. One of the casing stones, which they knew how to find, and cause to swing round upon its pivots, opened the

way to the first descending passage; and the King's Chamber was probably used for the purpose of "initiation" into the mysteries of religion. A time came, however, when the secret of entry was lost, and for hundreds of years, and until the forced passage of the Caliph Al Mamoun, in the ninth century A.D., was hewn out, no one knew anything about the interior.

And yet, for those who had copies of "The Book of the Dead," and could read and understand, there was a description of the interior of the Pyramid in that sacred scripture. A great step in advance was made, in pyramid interpretation, when Marsham Adams wrote his "House of the Hidden Places" (1895), bringing out this fact for the first time. "The Book of the Dead" was a kind of Egyptian "Baedeker" to the realms beyond. If you go to Italy or Palestine, you need a guide book; and if in ancient Egypt, you were rich enough to be able to afford a copy of this useful compilation, and have it buried with your mummy, then, when you got out of your body you would know which turnings to take, and would not mistake the way to the Aaru fields for that to the Tank of Flame.

Apart from all "Evangelical" theories that have been read into the construction of the Great Pyramid, there is a mode of explaining it upon the basis of Egyptian religion, and astronomical symbolism. Before, however, we venture to elucidate this aspect of the case, it will be necessary to show that it really embodies various data of astronomy. These are many,—as worked out by various Pyramidalists; but a few main points may be mentioned here.

The unit taken for measurement is the so-called "Pyramid inch" or the twenty-fifth part of the sacred cubit used in ancient Israel. In Rev. XXI, 17, we read of "the measure of a man, that is of an angel"; and it is probable that most measures have been originally based upon the human body. An inch is about the breadth of your thumb, and five is a number of the human soul (it has other significations as well); and when a number is multiplied by itself, it is in-

tensified, or brought into action. A shorter cubit of about 20.6 inches was also in use, which explains the description of the sacred cubit in Ezek. XLIII, 13, "a cubit and a handbreadth"; but it is the application of the longer cubit which yields the most striking results. The inch thence derived is found to be the 500 millionth part of the polar diameter of the earth, and but for a minute fraction, is similar to the British inch. The original casing stones were a cubit long; and upon the remarkable stone which faces you as you enter the Ante-chamber, called the "Granite Leaf," there is a boss, five inches in diameter, and removed one inch from the exact midpoint between the walls. As originally cut—it is somewhat worn away now—it may have been designed to represent a standard of length for Pyramid interpretation.

Thus equipped, we find that the Great Pyramid has relation to the solar system. Owing to the concavity of its sides, three different measurements may be made: (1) round the base; (2) of a square from the corners; and (3) of a square within the sides. And these give, expressed in Pyramid inches, the siderial, the solar, and the anomalistic year (x 4). Also the two diagonals between the corners added together give the number of the years—25,826—during which the earth performs the motion known as "the procession of the equinoxes," or the great year. From other measurements the distance of the sun can be calculated to a figure agreeing with the best modern determination, namely 92,996,085 miles.

Our earth has three motions. It travels round the sun, rotates upon its own axis, and also, owing to its spheroidal shape, slowly gyrates round its polar axis, like a humming top. During the "great year" of this third revolution, climate changes over the surface of the globe, and the sun, as it appears to us, passes through every sign of the zodiac. This motion may thus symbolize every variety and vicissitude of human life.

Those who do not accept what may be called the "occult"

explanation of the Great Pyramid, regard it, like the rest of the pyramids, as having been erected as the tomb of a king. But the reasons against this view are very weighty. Pyramids used as tombs have simply a sloping passage leading down to a sepulchral chamber underneath; but the Great Pyramid has an elaborate system of passages and chambers above, all of which can be shown to be related to each other by various geometrical proportions. King Cheops, under whose reign it is said to have been built, was buried elsewhere; and the "coffer" in the King's chamber does not appear to have ever had a lid. Everything tends to show that this vast symbolic memorial was built, not as a tomb, but to teach *what lies beyond the tomb.*

So from this point of view we now approach it; and the candidate for initiation,—or the human soul at the hour of death,—having climbed, in the outside world, up the side of the pyramid as far as the nineteenth course of stones, finds himself at the secret entrance. Nineteen is a number (10 + 9) of Divine judgment, and changes to new states. If I may here quote Swedenborg in reference to it, it indicates "that Divine Truth shall go forth on all sides..... from the Lord, from first principles to the ultimates of heaven." This entrance was called "the gate of Taser (ascent)," in "The Book of the Dead." It was "the gate of the North" which was "the gate of the great God"; and the low square passage which you enter is surmounted with two stone gables, "the double arched gate of the horizon." The apex of the upper gable is exactly on a level with the floor of the Queen's Chamber, which, as we shall see, has special reference to the perfected human soul. Here the candidate invokes "Haroeris the great guide of the world, the guide of the souls in their secret places, the Light dwelling in the horizon."

Entering upon human life, in this world, we find ourselves in an earthly body, and in a world in which "sin" already exists; and those who live their lives, governed by self, and by fleshly desires, *go down,* body and soul, to the grave.

Now with regard to this the Pyramid is very realistic, facing facts, and no fooling around. It recognizes, from the first, that human life has somehow got out of touch with the ideal; that the world, apart from regeneration, "lies in the evil one," even as the Apostle John said; and how does it do this?

It would seem natural, if one made any entrance to a pyramid, to make it on or near a base line, and midway between two corners. But in the Great Pyramid, the descending passage, and indeed the whole system of passages and chambers, is thrown out of the middle line of intersection just 286.1 inches to the East. This number, we shall find, has a remarkable signification, and recurring in several connections, may be termed "the number of displacement."

But that is not all. If, in 2144 B.C., you had stood at the bottom of the descending passage and looked up to the entrance, you would have seen "*Alphadraconis*," a star in the head of the Great Dragon,—the constellation which coiled around the North Pole, and symbolized the evil astral powers under which human life had fallen. You would also, at that time, if you looked in the direction of a scored line, cut in the side of the passage some 482 inches from the entrance, see the beautiful Alcyone, among the Pleiades, a star associated with Messianic tradition, and giving a ray of hope to those yet under the power of the Dragon. The whole length of this descending passage is 4134 pyramid inches, equal to the radius of a circle of 26,000 years, and may therefore have been designed to represent all types of human life during a Great Year. Owing to "precession," it is now somewhat out of its original position, but may none the less be taken as a symbol of human life on the merely material plane, and, as such, destined to decay and disintegration. Leaving the glorious sunlight as you enter the pyramid, you stoop, slip, and slide down this passage until you arrive at the bottom, where, after a short horizontal portion has been passed, you find yourself in the "pit." Beyond this there is only a small blind passage which leads

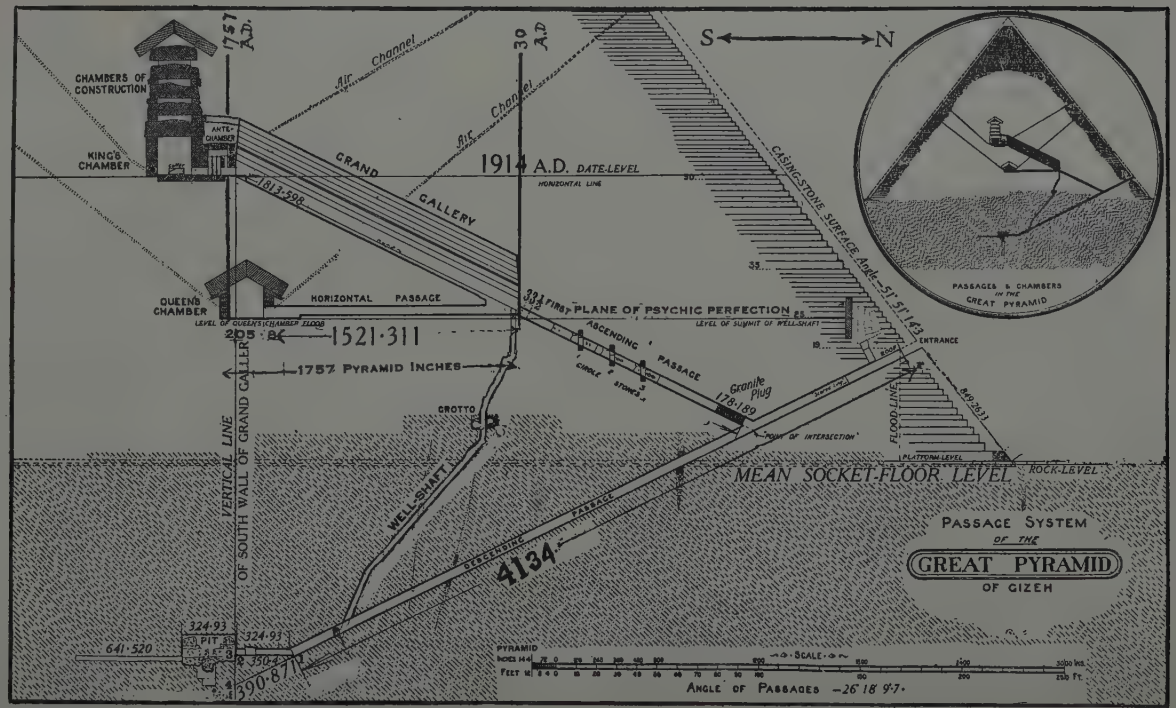
nowhere, but,—presumably,—to extinction of that part of man's being which is symbolically represented by it.

But of man, considered as a psychical and spiritual being, this is not the inevitable doom. After passing the scored line which points to the Pleiades, and should inspire hopes of salvation, the candidate for immortality arrives at the junction with the first ascending passage. The entry to this is entirely closed by three blocks of granite forming what is commonly called "the great Plug," but known in the Egyptian Ritual as "the hidden Lintel," or "the Gate on the Hill." These granite blocks were built into the ascending passage during the construction of the pyramid, for the passage is too narrow to allow of their having been slid down. The Plug was therefore put where it is for purely symbolical purposes.

"I will not let thee go over me unless thou tell me my name," says the Lintel; and if the candidate be wise, he will reply: "The Weight in the Right Place is thy name." He is then allowed to pass. The meaning is that, if he is to walk the narrow way to life eternal, matter and the physical body must be transcended. Henceforth the spirit is to rule, and not the desire of the flesh in the bondage of the lower selfhood.

This first ascending passage is no bigger than the passage of descent, and it is hard work scrambling up. I recollect the slip-and-scuffle of the climb when I essayed it, many years ago; for the tourist can get into this passage now by the forced entrance made by Al Mamoun in the ninth century. In the Ritual it is called "the Hall of Truth in Darkness"; and presumably it will represent the lower planes in the world of spirits. In the life of the flesh, it will correspond to the state of formal religionists and all sorts of people who on the whole wish to do well, yet have never come fully into the freedom of the spiritual life.

But there is also another way of escape, if the soul has not been able to pass up by the secret Lintel. Almost at the bottom of the descending passage there is a very steep but


CHAMBERS OF CONSTRUCTION
1757 A.D.
Air Channel
Air Channel
30 A.D.
S
N
ANTE-CHAMBER
KING'S CHAMBER
GRAND GALLERY
1914 A.D. DATE-LEVEL
HORIZONTAL LINE
1813·598
CASING-STONE SURFACE Angle = 51° 51' 14"
PASSAGES & CHAMBERS IN THE GREAT PYRAMID
QUEEN'S CHAMBER
HORIZONTAL PASSAGE
LEVEL OF QUEEN'S CHAMBER FLOOR
PLANE OF PSYCHIC PERFECTION
LEVEL OF SUMMIT OF WELL-SHAFT
ENTRANCE
1521·311
1757 PYRAMID INCHES
ASCENDING PASSAGE
CIRCLE STONES
Granite Plug
176·1189
GROTTO
FLOOD LINE
899·2631
"POINT OF INTERSECTION"
PLATFORM LEVEL
ROCK-LEVEL
MEAN SOCKET-FLOOR LEVEL
VERTICAL LINE OF SOUTH WALL OF GRAND GALLERY
WELL-SHAFT
DESCENDING PASSAGE
4134
PASSAGE SYSTEM OF THE GREAT PYRAMID OF GIZEH
324·93
PIT
641·520
324·93
350·4
390·871
PYRAMID INCHES
FEET
SCALE
ANGLE OF PASSAGES = 26° 18' 9·7"

open way of ascent, which, if traversed, takes you to a rough chamber in the rock called the Grotto, whence, after a further climb, a vertical well appears above, the top of which opens into the Grand Gallery, and on a level with the end of the first ascending passage. This is "the Well of Life" in the Ritual, and there is much in "The Book of the Dead" concerning the "pool," the "ladder," and reunion of the candidate with a higher nature which descends to meet him, suggesting a process of purification by which the soul is brought to its senses, and enabled to pursue its upward journey.

It will much facilitate the understanding of this article if the reader will study the diagram of the Great Pyramid showing the interior passages. It is also necessary to say that in the present article the word "soul" is used in a lower sense than "spirit." In the writings of Swedenborg these words are often used,—though not always,—as if meaning the same thing. But a distinction is strictly Biblical. While out of place to enter into a detailed study of the subject, it may be said that "soul" describes man as a human personality, and more especially as he exists in the next state after death, while the "spirit" is the essential man, and describes the nature which passes on into the heavens. In Egyptian psychology the psychic double of a man was called his *"ka,"* while his spirit was the *"ba,"* of which the bright radiance was called the *"khu."* These correspond to the "soul," "spirit," and "glory" we read of in the Psalms of David.

Now on the level of the upper end of the first ascending passage there is a long horizontal passage leading to "the Queen's Chamber." This chamber has a gable roof, the apex of which is exactly in the vertical centre of the Pyramid. It contains a niche hewn with five overlappings, and taking the gable roof as two "sides," it will have altogether seven. The numbers five and seven thus govern this chamber, and it is symbolic of the perfect and truly balanced soul. In the Ritual it is "the Chamber of the Second Birth." There is nothing in the niche; but a niche is a container, and

the soul is, as it were, an outer vehicle of the spirit, on the plane to which it belongs.

Retracing the horizontal passage, and now new-born, the candidate begins the ascent of the Grand Gallery. This was called "the Hall of Truth in Light." Here he can walk upright between the sloping walls each of which has seven overlappings, and beneath the sloping roof, likewise formed of stone overlappings of which there are thirty-six. The seven overlappings on the walls, together with the deep groove just above the third, probably represent the sun, moon, earth, and five planets, while the overlappings in the roof are still higher Powers overruling his life. At the top of the Gallery he comes to the Throne of Judgment, or "Great Step," as it is more commonly called. The depth of this now well-worn stone is 61 inches, which is the number of times the radius of the earth is contained in the radius of the orbit of the moon. This was the Throne of Osiris, the great Judge, and here must the soul enter upon its final testing time. For now it enters the Ante-chamber, after passing through a low horizontal passage, on emergence from which it is confronted by a remarkable slab of stone, nowadays called "the Granite Leaf." Stooping beneath this, the candidate has yet to pass "the Triple Veil," represented by three partitions which were let into three grooves in the walls of the Ante-chamber. These had to be removed before the candidate was in a state to enter upon his final time of trial. Then one more low passage, and he entered "the King's Chamber."

This, the most beautifully made chamber in the Great Pyramid, is constructed out of a hundred stones; i.e., the square of ten, and ten in the ancient symbolism is a number of perfection in the Divine order. Above the King's Chamber are the so-called "construction chambers," of which there are five. These were called in the Ritual the "secret places of the heavens." In the Chamber itself there is nothing except the Coffer, an oblong receptacle hewn out of a single stone. In the ancient initiations it may have

signified an open tomb, for the spirit-body was now integrated, the candidate had now attained to spiritual perfection, and could ascend to the heavens.

So far, as we have seen, the Great Pyramid has described what may be termed the cosmic process, with regard to man; i.e., how he is treated, and what is the plan for his life and spiritual growth, in the Universe. But the Pyramidalists go further and undertake to show that it has a clear symbolic relationship to the Bible,—to Judaism and Christianity,—and to the history of the world as affected by these Dispensations of Truth.

For the Great Pyramid is unique. Its symbolism is cosmic,—not merely or necessarily Egyptian, nor does it contain any inscriptions relating to Egypt, or her gods, except the cartouche of King Cheops upon a few of the stones. "The Book of the Dead" may have given us some understanding of its interior, but there is a still fuller and deeper explanation yet to be unfolded.

We have already considered the question of the years allotted to the Patriarchs, during which successive periods the human race would appear to have been on the down grade, spiritually. Now starting from the Pyramid "zero," corresponding to 4000 B.C., and passing down the Entrance Passage, a mid-way line projected down the same cuts a line likewise projected from the floor of the first ascending passage at a point corresponding to 1486 B.C. This is the year which Mr. Davidson takes as most likely to have been that of the Exodus from Egypt. As already seen, this ascending passage symbolizes the religious life under serious limitations. The religion of Israel was external and representative; and counting the years on the scale of a year for a pyramid inch, the floor-line of this upward-sloping passage carries us near the time when the Temple was destroyed, and the nation was scattered.

Of course this reading of history into the measurements of the pyramid-passages brings up many knotty problems in chronology. I will only say here that, having read many

books dealing with chronological questions, the conclusions of Davidson and Aldersmith appear to me very reasonable. They show from many weighty reasons that the birth of our Lord was probably at the time of the Feast of Tabernacles, in October, 4 B.C., and that the Crucifixion was upon the 15th Nisan (April), 30 A.D. If this is a shock to any readers, may I say that few modern students of the subject have very much faith in Christmas Day, as the actual time of the Nativity. Whatever arguments there are, are mostly against such a view.

One more observation only, before we proceed further. In their pious enthusiasm for making things fit in, Pyramidalists of the Evangelical type have advanced ideas, and erected apparent geometrical proofs of many things which will pass unnoticed in this brief study, and some of which indeed have certainly been founded upon incorrect measurements. One only will I review, as it concerns the interpretation of the first ascending passage. When it was seen that the length of this passage was only about 1543 pyramid inches, it was evident that this was not sufficient to cover the "Law" period, estimated from an Exodus in 1615 B.C., and terminating in 33 A.D. (both of these dates being probably incorrect). But "Brother Russell" of the Millennial Dawnist movement had a brilliant idea. Add the length of the Plug, said he, which was doubtless meant to symbolize the Law, and then the time will fit in; and so it did, after a fashion. But in the first place, adding a symbol of "Law" to a symbol of years is incongruous. It is like adding a course of mathematics to your dinner. And in the second place the result obtained does not agree with the most likely dates. It is also highly questionable whether the "Plug" was ever meant to represent the Law of Israel. The whole idea was based upon certain narrow theological ideas, and a wrong view of Divine Law in relation to the Divine Life.

Reverting now to conclusions better ascertained: we saw that the Queen's Chamber was representative of man as

personality, or "soul." The world was waiting for a perfect man, and if the floor-line of this chamber be produced northwards, it will cut the ascending passage, taken as representing Jewish history, at a point about three and a half years B.C. Then the North Wall of the Grand Gallery will be dated 30 A.D., and thus mark the year of the Crucifixion.

At the foot of this North Wall lies the "well,"—assumed to represent the resurrection from the empty tomb, a stone which had covered the place of its exit having been rolled away when this "new way" up had been excavated. And now we stand in the Grand Gallery, corresponding to the Christian religion, with its greater freedom for progress to the upper heights.

We have already noted the "displacement" factor in the Great Pyramid: the 286.1 inches between the true centre of the Pyramid, and the passage system, which is diverted by that amount to the East. This number of days divides six times into the total number of days of the Lord's ministry, as estimated by Mr. Davidson; and it is also the number of inches which, when added to the height of the first ascending passage, gives the height of the Grand Gallery. Thus by the coming of the Lord was added to man all that was needed for his restoration and perfection.

If the Grand Gallery represents the Christian Era, its dimensions should have symbolic relation to the Church; and such we find to be the case. Students of Swedenborg will not need to be reminded that 144,000 is a symbolic number of the Church, being twelve squared. Now the total length of the Gallery taken as the diagonal of a square, represents an area of 144,000 pyramid inches. Also the roof measures 153 x 12 inches, again a number of the Christian Church, 153 being by gematria, *bene ha elohim* (the sons of God),—the fishes in the Gospel net.

The pathway up the Grand Gallery is still the same width as that of the first ascending passage, the greater breadth of the Gallery, at it base, being occupied by two raised pavements or "ramps" on either side. The seven overlappings

in the walls cause them to converge, upwards, and the roof is of the same width as the pathway. This also, as previously stated, has 36 overlappings, suggesting either descending waves of Light, or they may (as 12 x 3) represent all the truths of the Church, or all the angelic powers watching over it.

Counting the inches up the floor of this gallery, the date 1844 A.D. is reached at the foot of the Great Step, and August the 4th, 1914, at the commencement of the horizontal passage to the Ante-chamber, which begins at the back of the "Step" or South Wall of the Grand Gallery. This low passage, only 47.3 inches high,—so that you have to bend as you make your uncomfortable way through it,—is 52½ inches long, and its end on the same scale as before, would therefore bring us to 1966 A.D.

Modern exponents of the Great Pyramid take the Great Step as symbolic of the immense advance which has been made since the early decades of the last century, in science, and (if "British-Israelites") in the expansion of the British Empire. But let us not forget that as understood in the Egyptian Ritual it was a Throne of Judgment; and I hope to show presently why it stands just where it does.

Interpreters who are bound to literalistic, and still more to nationalistic theories, are constantly depending upon minor political events to explain things which require great spiritual causes, far deeper and more cosmopolitan in their effects. Finding that, if instead of counting a year to an inch a month for each inch was taken, the end of this short passage to the Ante-chamber was reached half a day only before the signing of the Armistice on the 11th November, 1918, they decided that a shorter scale should be used for the working-out of Ante-chamber symbolism. This, they urged, was what was meant by the "shortening of the days" spoken of by the Lord (Mt. XXIV, 22). On this system, we passed under the "Granite Leaf" in 1921, and reached the entrance to the second low horizontal passage, which leads to the King's Chamber, on the 29th May,

1928. But no event of world-significance marked that day. Unemployment in England increased; and that, some thought, was the fulfilment.

Now if there be any truth in assigning the first ascending passage to the Children of Israel, it must be equally certain that if the Grand Gallery represents Christianity, *that* and subsequent parts of the Pyramid must be *supernational*. Paul rightly announced to the Greeks the true genius of Christianity when he told them that God had made "of one blood all nations to dwell upon the face of the earth." Progress through the Pyramid's remaining passages will at least concern all nations affected by that religion, while primarily it will concern the Church.

Meantime, what does Swedenborg say about "the shortening of the days"? The words, he says (Arcana Cœlestia, n. 3755) signify "the removal of those who are of the Church from interior goods and truths to exterior, so that they may still be saved who are in the life of good and truth." And we notice, today, how even those who still hold to Christianity, after a fashion, seek to explain away what is supernatural, and to apply themselves to works of charity, humanitarianism, etc., as an outlet for their religious activities.

Even if the "shortening of the days," applied to the four years of world war, I am not fully convinced that the scale should be altered. Spiritually considered, the "peace" we have had since the Armistice has continued to be more or less "a state of war." If you spin a penny round, it will fall heads or tails uppermost, but it is the same metal all through; and so has it been with the "peace." Social conflict, tariff walls, Ruhr occupation, treaties based on new war probabilities, and feverish accumulation of munitions of war of still greater death-dealing potentialities, speak of anything but Divine Peace in the human heart.

No: we are still groping along in the darkness of the first Ante-chamber passage, and though we may be thankful that influences other than military are also in progress, we have

not yet come to any general recognition of the Stone of Eternal Truth, nor has the Triple Veil yet been removed from the eye of the masses of the people. On a scale uniform with the rest of the Pyramid system we shall not reach the entrance to the King's Chamber till 2182 A.D.

On the shorter scale we should reach it by 1936; but even if further wars and political changes should break up ground for the ultimate establishment of greater social justice than yet prevails in many parts of the world (and this is a necessary process for the bringing in of the Kingdom of God), a longer time will surely be necessary for a truer peace, and a world-wide turning of men's hearts to the Lord, together with *spiritual education* such as the world has never had before, if that Kingdom is to be truly established.

In his "Apocalypse Revealed," Swedenborg remarks, (2) that "the Apocalypse does not, as some have believed, treat of the successive states of the church, still less of the successive states of kingdoms, but from beginning to end it treats of the last state of the church in heaven and on earth, then of the last judgment, and after that of the New Church, which is the New Jerusalem." Having toiled through a good many of the books which have been written on the fulfilment of Biblical prophecy, I feel inclined to accept this,—with certain qualifications. It may be *quite* true as regards "states" of different types of souls, as they were judged in the world of spirits, at the time when Swedenborg wrote; but I do think that history proves that many things symbolically predicted, have been expressed in the outward state of the so-called Christian nations more than Swedenborg realized. The "states," e.g., described by the four "horses" (Rev. VI), were certainly fulfilled in the spiritual degeneration of the Christian Church. At the same time, the efforts made by literalistic interpreters to make all sorts of historical events *fit in*, fill one with a sense of distrust in many of their conclusions.

So also in the case of the Great Pyramid: assuming its

application to the working-out of Divine plans in human life. If the Grand Gallery describes Christianity, then *the whole Ante-chamber period will refer to an enlargement from an external view of Christianity to a deeper and more interior understanding of the same.* This may have its external effects, in social and political life; but we must be on our guard against making too much of passing events in the external life of the nations. Swedenborg said that there would be delay in the coming in of the New Church (True Christian Religion, n. 207); and we see already that such has been the case. Meantime many books are being written on the ancient symbolism of numbers, colors, etc., and the way is being paved for the deeper understanding of the internal sense of the Word.

And now I have something to tell readers which should, I think, be of considerable interest to all who attach value to the life and experiences, and the teachings given through the writings, of Emanuel Swedenborg.*

Emanuel Swedenborg, like everyone else in this world, had to be taught as he went along life's way. The god Minerva was said to have sprung instantaneously from the head of Jupiter; but wisdom is given to no mortal man, at a stroke from the hammer of Vulcan. One might illustrate this, as regards Swedenborg, by the way in which he came to see the significance of numbers. As regards, e.g., the number *five,* he first sets it down as signifying "a few," but he sees other implications in the number, later on. Yet he never gathered his collected teachings about special subjects into a harmonized whole: readers must gather and harmonize for themselves.

Five is primarily a number of Divine Grace, and of the soul of man. It also expresses *what is adapted,* and hence Paul's use of it when he said that he would rather speak "five words that could be understood than myriads in a tongue." Four is a number of matter, or of manifestation, but five adds one to it. Man has five fingers on his hand,

*NOTE.—An account of Mr. Waylen's discovery follows.

and five parts spring from the trunk of the human body. But we receive from "God's hand," and so the number is often used to signify help given from another world, as when David took five stones from the brook. The Hebrew letter *he* (H) was added to the names of Abraham and Sarah, signifying covenant union with the Lord, and this letter has the value of five. "Five shall chase a hundred," and five men were sent as spies into the Holy Land. Passover lasted five days, and the Jews used five cups in the ceremony. The rich man (Lk. XVI) begged that grace might be shown to his five brethren, and Elizabeth hid herself five months, in which God "looked upon" her. Five was the redemption price of the soul (Num. XVIII, 16), and our Lord received five wounds upon the cross. Examples of the use of five, and its multiples, occur all through the Bible.

If we hold up a pyramidal body before the eye, no matter how we turn it, there will always be one side invisible. Thus it is a fitting symbol both of man, and of the invisible within man. Now five is not only a characteristic number of the Great Pyramid, but especially applies to the Queen's Chamber. It is not only five-sided in shape, and contains a niche having five overlappings, but it is built upon the twenty-fifth rank of pyramid stones, and the space between a projected floor-line, from the Queen's Chamber, and the top of the broad stone pavement, commonly taken as marking the time of Noah's "Flood," will contain a small pyramid just one twenty-fifth the size of the whole building. Mr. Morton Edgar takes this space as representative of "Adam" before the "Fall." From a New-Church point of view we might regard it as the Most Ancient Church.

From the foot of the North Wall of the Grand Gallery, there is a long horizontal passage leading to this Queen's Chamber. Dividing it by seven, the first six parts of its total length are too low to walk in without bending, but the last or seventh part is about 5 ft. 8 in. high, so that a man of average stature may walk therein upright. "Evangelical"

expositors, it seems to me, have never quite known what to do with this passage, and the Queen's Chamber at the end of it. They try to adapt it to Jewish history, since the Dispersion, or they say that the passage represents the Jewish week, the "Sabbath" being the loftier part at the end.

But they are right in referring it to the perfected psychical nature of the Lord Jesus. Expressing the case briefly, the "pit," the "Queen's Chamber," and the "King's Chamber," represent "body," "soul," and "spirit"; also the states related to life in the first (when degraded), namely "hell", while, with regard to the higher natures in man, the chambers above the "pit" represent the Intermediate State, and Heaven. As both the states of imperfect souls, and also the soul-nature of the Lord Jesus would appear to enter into the symbolism of this passage, I would suggest that that is the meaning of the two different levels.

It is the Queen's Chamber, as a symbol of the soul, which gives meaning to the passage. Now we have seen that if the floor-line of this chamber be projected to the North, it will cut the first ascending passage, which represents Jewish history, at a point of which the date is that of the First Advent. Should we then not expect to find something connected with the Lord's "Presence," at the other end of this floor-line? Counting the inches along the passage, from the North Wall of the Grand Gallery, which is dated for the Crucifixion, 30 A.D., there are 1521.3 pyramid inches up to the entrance to the Queen's Chamber (according to Morton Edgar, who made special measurements for himself), and the width of the Queen's Chamber is 205.8 more. Add these figures together and we get the year 1757 A.D., in which, according to Swedenborg, a "Last Judgment" took place in the "World of Spirits."

Mr. Davidson, to whom I have referred this matter, has kindly sent me details of what he regards as the true length of the horizontal passage, and he makes it slightly more, namely 1522.98 inches. But if it be so, the date 1757 is still just within the limits of the Queen's Chamber, and within

less than two inches from the South Wall. In all these long-distance measurements we must recollect that, unless we are measuring along one block of stone, there is liable to be some small divergence from the original design of the builders; for solid and well cemented as the Pyramid is, it has suffered from many earthquakes, and bears serious marks of distortion, in many places. Neither do those who have measured it, all agree in their results.

The symbolism of the Great Pyramid is not only a matter of inch-measurement along its passages and chambers, but of mutual position, and relationship, between the various features of its interior. If we erect a perpendicular line from the entrance to the "pit," it will pass up through the Queen's Chamber, and joint the North Wall of the Grand Gallery, just at the end of the "Great Step" or Throne; while a parallel line erected from the South Wall of the Queen's Chamber will come just to the entry to the Ante-chamber, and in front of the "Granite Leaf" which we cannot doubt to be the most central and significant object in the Great Pyramid, and to represent the Rock, or Stone, of Eternal Truth.

In the plan of the Great Pyramid we see the principle of "relativity" at work. The apex of the Queen's Chamber hangs, as it were, from the foot of the Throne of Judgment. Different dates may occur according to the plane of activity and realization. The Judgment of 1757 cleared the way for a great influx of new ideas, with consequent changes, into the world. In 1844 A.D.,—a measurement up the Grand Gallery,—was a time when governments became more democratic in constitution. This date marks the beginning of certain effects, and 1914, at the back of the "Throne" was another year marking the commencement of another period of great political change.

As the end of the Queen's Chamber brings us, in this symbolically "relative" way, to the commencement of the Ante-chamber, where we can stand upright, and in front of the "Granite Leaf," the next great world-event of supreme

importance should be a new religious impulse permeating the peoples, the ultimate end of which will be the recognition of JESUS CHRIST as LORD. This may come amid the sufferings of a further working-out of the forces of evil, but come it must, and in all who are affected by it, it will cause the removal of the Triple Veil,—of the great illusions which still hold so many millions in bondage.

What are these illusions? First: the great illusion of *Self*, in its effects upon the conduct of life. The love of use,—and use that is in harmony with the needs of Life, must dominate in business; and occupations which do not conduce to the true interests of human life, must be condemned. All narrow social and nationalistic prejudices must be done away with; hatreds laid aside, and our souls opened for the reception of new influx from the Lord.

Second: the great illusion of *Matter* must be transcended. We shall come to know that spirit is the greater reality, and all our materialism, and all our doubts as to a future life, etc., will be swept away.

Third: we shall no longer be dominated, or seek to dominate, in national life, by the illusion of *Force*. We shall no longer try to dominate the spiritual by the natural. The folly of war will be evident, as never before, and armies and navies will be things of the past.

There is one more fact about the Ante-chamber passages which deserves special attention. The first horizontal passage is 52.5 pyramid inches in length, and the second 100.2. Added together we have (practically) the remarkable number, once more, of 153, which as we saw, had to do with the roof of the Grand Gallery, and represented the "chosen ones" of the Church. 153, besides other remarkable relationships, is the sum of all the numbers added together from one to seventeen, and seventeen, being seven plus ten, is a number implying spiritual perfection, and is so used in many striking ways, in the Bible. This wonderful number, multiplied by the resurrection number *eight*, also equals the numerical value of the Greek word *ichthus* (fish), which

was the secret sign of the early Christians. These facts would indicate that the depression and trials of the Ante-chamber period mainly concern the Church, and only the rest of the world in so far as spiritual changes ultimately find expression in secular life.

After passing through the Ante-chamber period, we shall enter the King's Chamber. As Swedenborg pointed out (Apocalypse Revealed, n. 842), the Millennium does not mean just a thousand years of solar time, but is a number implying an era of spiritual perfection. Ten always represents the perfect work of God, and the cubing of the number brings it into action. As to the Coffer, it was hewn out of a single stone, thus signifying Divine Truth; and its dimensions show that its capacity was much the same as that of the Ark of Israel. It is the Container of the Law. This Coffer is related, by geometrical proportions, to the chambers, passages, and even to the "Plug" in the first ascending passage. It thus represents the Divine Law in a cosmic sense, and as applied to the whole of human life. Its cubic capacity is just one twenty-fifth part of the cubic capacity of the King's Chamber up to the top of the first rank of stones (formed of five stones), thus showing that the psychical nature, in this New Era, is a harmonious part of man, considered in his entirety as a spiritual being; for if *five* was the dominant number in the Queen's Chamber, *ten* rules in that of the King.

There is nothing about the Great Pyramid in the writings of Swedenborg. It was little known, and less studied, in his day. Moreover, its interpretation has been reserved for the time in which we are now living. Modern science has been materialistic in outlook, and the general tendency has been to let slip the deeper things of the spiritual life. To such an age the witness of the Great Pyramid should specially appeal, and be a help and comfort to many. Mr. Davidson has shown that, as touching this question, the Pyramid gives its own proof. The precise value which it

gives with regard to the "precession of the equinoxes" holds true for the year 1844 A.D., and for no other year within 30,000 years before, or after, that date.

The Great Pyramid is also a rebuke to our modern conceit. Whether the world will accept its "occult" explanation or not, the numerous instances, in its construction, in which the ratio of the diameter to the circumference of a circle is deducible to several places of decimals (3.1416, etc.) is a clear proof that it was erected upon most precise mathematical principles. But the Pyramid really proves that great prophet-scientists of old knew not only all that we do about the solar system, and very likely a good deal more, but that they knew also of cosmic relationships between planetary laws and the soul of man.

The fact that the Pyramid so strikingly corroborates Swedenborg's date of a great "Judgment" in the spiritual world, and thus the opening of a New Era, should induce all who are students of the Great Pyramid to study also those truths which Swedenborg unfolded in his writings. And as to those who already know something of them, great is our responsibility. Truth concerning the Lord,—the Rock of our Salvation,—is the greatest need of this our age. But it is not a mere intellectual knowledge of this fact that will give us power to pass it on as a living truth unto others. We ourselves have to bow beneath that Stone, as we travel onwards, and so come into that state in which our minds and hearts can be rid of those three great illusions which have been outlined above, and any others which may be holding us back. Then, filled with the Spirit of Truth, we may not only reach the Entrance to the King's Chamber, but lead others with us to the portal of that glorious Kingdom of the Lord.

HECTOR WAYLEN.

WHAT WILL A MAN BELIEVE?

By the Rev. Everett K. Bray.

AT the present time it is the fashion, in questions pertaining to religion, to be what is called "modern." The term is adopted, of course, to imply that the one who so names himself is up-to-date. Every time-period has had its "moderns" who dressed themselves mentally, as well as physically, in *the mode* of the time. So to be modern is no new thing in the world.

But the characteristic of today's modernism in religion—of those, at least, who insist most on having it well understood that they are modern—seems to be to play the role of a doubter.

But being a "modern" keeps one on the run; for there always is some one ready to step out ahead, and doubt farther than his "company" yet have done. Joseph W. Krutch is leading now, saying, "No modern can sin," because who measures to that standard which he claims as a modern must know that there is no God to sin against! Fundamentally the doubting of the day deals with matters of revelation, centering, of course, on the Bible. This doubt ranges all the way from seeking a new interpretation of it, to complete denial of it all, and of the supernatural that it teaches.

But whether men are doubting, or defending the Bible *as revelation*, they are by multitudes tremendously interested in it. In increasing numbers the secular magazines are giving prominent space to articles dealing in one way or another with the question. Books pour from the press in astonishing numbers. Every shade of belief, and non-belief, is championed in print,—evidence enough that the people are reading them. They would not read if they were not interested. This much, then, can be said with

certainty, that, if not religion itself, at least the *subject* of religion grips the minds of the people.

Facing all the doubtings of the "modernists," and analyzing them with illuminating insight, Dr. Charles Gore—formerly Bishop of Oxford, and himself one of Britain's ablest scholars—has written a book to the question: *"Can* We Then Believe?" And he answers with rational force that *we can.* Our popular author, Bruce Barton, has surveyed the field in a quite different way, and gives us a book to the question, *"What* Can a Man Believe?" He finds a few things that he thinks one can still believe, and yet be rational.

In reading these discussions, and many articles in recent magazines setting forth many varied points of view and positions of belief and disbelief, we have been impressed with a different form of the question: namely, *"What will* a man believe?" We think examination will show that a man's will may have quite as much to do with his belief as his intellect has to do with it. This we want to discuss somewhat.

First, however, let us take a few samples of contemporary states of belief and disbelief.

An anonymous writer in *Harper's Magazine* deals with the problem of what he shall teach his son. For himself he comes from a Methodist home; but he no longer believes "in Jonah and the whale," in "the Virgin Birth," in the "physical resurrection"; and in this connection he says:

> I will not mouth the Apostles' Creed at church, because I cannot do it honestly. I am not very sure what I believe about God. But I think there must be a God.

And he thinks man needs Him. But as to his son he says:

> John is sent to a Sunday school, where, with the best of intentions in the world, and to the best light of the modern Sunday-school teacher, he is filled with a somewhat modernized version of the old stuff. I do not think it is doing him any harm. . . . He does not particularly need God yet, so I am not fretting my spirit. But I am watching for signs.

And so on. As if there were any age more demanding God than childhood!

A recent writer in the *Atlantic Monthly*—Robert Keable—whose articles are now in book form, and who "all his life had wanted to write a book about Jesus," begins it by saying:

> No man knows sufficient of the earthly life of Jesus to write a biography of him . . . no one knows enough about him for the normal *Times* obituary of a great man. If regard were had to what we should call, in current speech, definitely historical facts, scarcely three lines could be filled. . . . The . . . sober biographer simply cannot reconcile all the conflicting stories. He is bound to pick and choose. The result is a thousand Lives of Jesus which depict a thousand different Christs of a thousand different preferences.

He holds that the Four Gospels we have are in principal part tradition; that the only reliable part is found in Mark; and that this was surely taken from some earlier manuscript which is lost, and how much of which was itself reliable no one can know; and so on and on.

"The most arresting . . . fact about the historical Christ," he asserts, is, that he "was an ignorant man." He was ignorant because He believed in the Old Testament, because He "no doubt had no idea as to the existence of the New World, the most crude knowledge as to the properties and functions of the human body, and an ignorance of the heavens and the earth which would seem abysmal to a modern school boy." He continues:

> Not only is it pretty evident that Jesus had no particular knowledge of biology, or of science in any of its forms, or of history, above the abysmal ignorance of his day, but it is also fairly clear, and of much greater importance to us, that he had no particular knowledge of God.

The remarkable thing to this writer who assumes such ignorance for our Lord, is that he can never find Him lacking in "common sense"—a condition which he admits he has found nowhere else among men, and which he confesses being at loss to account for. "It is a dazzling wonder," he

says, "how the mind of Christ came to be so pellucid and unbiased." Thus, his own estimate of Him puzzles him. Such, indeed, must ever be the puzzle to those who deny His Deity.

The supposed "Document Q," which he and the extreme school of "Biblical scholarship" to which he belongs trust, and which no one knows anything about, is assumed by him to have recorded those teachings of the Lord which are social in their bearing, and to have been silent on the personal life and on the declarations of the Lord's Deity and the individual's relation to Him in this capacity. It is supposed to omit the whole of the nativity account in Matthew and Luke, and practically all that is in the Gospel of John. All passages, in short, that present Him as anything more than mere man, that assert a world above nature, that believe in the revelation of Scripture, that declare the actuality of angels and devils, and that make mandatory a life of personal purity, are to be ruled out, as either spurious, or evidence of the gross ignorance of Him Who uttered them!

And whither all this leads, so far as it be accepted, the writer well points out in the following paragraph:

> The law no longer enforces his worship, and we have an increasing population to whom the name of Jesus is no more than an oath, and who have set all religion outside their lives as a thing of no importance. Conscious of this growing population, the Protestant churches are in large measure seized with panic. Their own portrait of him a supreme muddle, their theology and their deductions naturally grow worse and worse. Their logical end, too, will be to give him up altogether.

Thus he takes Him away from us; and yet in the next breath he confesses that

> Without him our civilization will wreck itself in some unimaginably bloody war, or in some hideously materialistic phase of machinery and vulgarity in life which will not be worth living.

He therefore concludes that it is better to admit that most of it is myth, and then coolly decide to worship the myth

after all—to worship, that is, the ideal which the race has built around Him; to worship, that is, the theoretical god that his followers have made and then impersonated in Him!

Another writer in the same magazine, Joseph Wood Krutch, is a personal illustration of the result to which these lines of reasoning lead. He discounts all religious experience as having ultimate reality, and disposes of it over the name of Saint Augustine, referring to: "the peace which Saint Augustine . . . found when he submitted himself completely to the will of a non-existent God." He discusses the higher virtues to which the higher humanity strives, and then concludes thus:

> Taken together they represent the successive and increasingly desperate expedients by means of which man, the ambitious animal, endeavors to postpone the inevitable realization that living is merely a physiological process with only a physiological meaning, and that it is most satisfactorily conducted by creatures who never feel the need to attempt to give it any other.

His contention then is, that the road by which any race strives to give it a higher meaning, is the direct road to that race's destruction!

Well, certainly such depths of disbelief do lead to destruction. And what a pathetic end it is! Man, lifting his head to scan with pure intellect the far spaces of the Universe, and then coming back with empty "nothings," to bury himself beneath the earth of earth!

But such is man without the spiritual of him awakened, and without the Lord a living experience in his life.

Men come to such disbelief, they think, by the highroad of learning and intellectuality. It is their learning, and logic, and their reason, they say, that make them disbelieve; and faith must be only for the less learned, the less logical, and the non-rational. A man must face the "facts," and "go whither the facts lead."

In following their contentions, the thoughtful student will agree about the compulsion of "facts." But he will not

forget that there are facts, *and facts!* He will remember that there are multitudes of "facts" of one generation, which a later generation discovers to have been only appearances, and so in reality, *falses.* He will reflect, too, that there are facts on different levels of experience; that *facts of the body* do not preclude *facts of the mind,* nor do these two preclude *facts of the spirit.* He will discern, too, that it is quite possible to be conscious of one set of facts and unconscious of others, to know facts of one level, and not know them of another level.

The matter of what a man will believe, then, is dependent upon several factors.

If mind-knowledge were all, then every one coming to a given measure of knowledge would have the same belief as every other having arrived at the same degree. But there is the faculty of reason, which plays another part. Where knowledge stops, the reason takes up the helm and draws conclusions as to what may be, or probably does lie, beyond the knowledge-seen horizon. Therefore one's belief is always his knowledge-measure *plus* the particular performance of his individual reason; and the *reason* being necessarily individual, individuality comes into fact in affecting the further measures of belief. But beyond this is still the tremendous faculty of will: what he would like to believe, what he, consciously, or secretly, wants to believe. This is really the engine which drives all his other activities—and an engine it is, whose control is more potent, and more hidden, and more determining than the average man has any awareness of. *What is his will seeking?* By the hidden intricacies of a thousand hidden motives, it will push to drive his mind before it! This is announced through the Prophet in the saying, "The heart is deceitful above all things. . . . Who can know it?" The motives are so many, and so mixed, that few indeed are the souls who can be absolutely certain that their will is impelling them to "seek the truth *only for* truth's sake."

One of the elements always to be taken into consideration

in the part of *will* in making up one's belief, is the manifest effect of environment—the hunger (i.e., the will) of most people to be on the popular side. The group which one most cares for the approval of (usually the one he is most closely associated with), is a most potent influence through his will in moulding his belief. So, in asking the What, and the Why, of one's belief, generally speaking, generous allowance must be had for the company he keeps—not altogether because *they* have *rationally* convinced him, but in some part (and not even he knows how large a part) because of his inner desire to see as they see—to have their approval on his intelligence. This is particularly strong where these others are looked up to as having excelled in learning.

The way of belief is to buttress itself with "facts." In this effort the will renders it open-eyed to facts which confirm it (if it is a faith the will likes), and heavy-eyed, and even blind, to facts which deny it. Accordingly many things that are only appearances are made to stand forth as "facts."

The most malicious and destructive of the will's activities in affecting faith, is when the will works to overthrow faith to justify itself in evils of life, to the end that the mind shall no longer offer criticism, resistance, or challenge to its ways of desires, and their full pursuit.

But whether malicious, or good, in its part, it must not be overlooked, when we are confronted by a man's belief, that every man's belief is, in part, an autobiography of his will; and so that it is not, and cannot be, a pure tribute to his intellect and his knowledge and his rationality only. We must ever beware of believing anything just because "some one else" believes it.

Yet let us be assured at this point that with respect to these desperate attacks upon the integrity of the Gospel record, and all the blessed essentials of faith which are bound up in them, there is the highest scholarship in defence of them. For any one who is interested to go into these matters, and to do it thoroughly, if he will examine

the works of Dr. Charles Gore, on "Reconstruction in Belief" and the one referred to above, which is a partial summary of these, he will finish that examination with praise in his heart for assurance made doubly sure (on grounds of scholarship itself) of the faith that is in him—faith in the Lord Jesus Christ, and in the Bible as His Holy Word.

Yet, faith is never begotten of agnostic doubt. An affirmative approach is the first necessity. Every one who has lived in the country knows that it takes water to pump water: the pump must be primed. So to draw spiritual waters from the deeps of Revelation, some belief in at least the possibility of revelation is a necessity for a starting point. So something different from cold analysis is needed when one comes to the Bible, and when one approaches the Lord. The spirit of man must want spiritual drink and spiritual food and spiritual comfort, before any faith that is faith can come to him. But given this, the way for the rest is clear. For this end "they have Moses and the Prophets: let them hear them." And if they hear not them, "neither will they be persuaded though one rose from the dead."

For this end, we have further, now, the Lord's revelation through His servant Emanuel Swedenborg, showing us wherein the Word's holiness lies; showing and unfolding its heavenly messages of truths for the soul, now all too long unseen by men in the enfolding garments of an often unattractive letter.

Let those who have genuine spiritual thirst and hunger once seriously turn to the Bible in the heaven-opened help of this new light, and, as surely as the sun gives light when clouds and fogs have been rolled away, they will find that Word which they may "have loved long since and lost a while," stream forth a new and living light from every page.

But who will believe it?

Only those who want such light, whose desire does not

end in merely liking to *think* they want it. Only those who will put preconceived prejudices aside, and non-faith aside, and accept, on its own just claim to a hearing, the invitation which has come down the Christian centuries: "Come, and see."

EVERETT K. BRAY.

THE ONE PEARL OF GREAT PRICE

By the Rev. Warren Goddard

THE records of history show that pearls have been sought and used and prized by man from time immemorial. A dictionary that is said to have been compiled in China one thousand years before the Christian era mentions them. Since the days of the Macedonians, and perhaps before their time, pearl fishing has been carried on in the Persian Gulf; and the famous pearl fisheries near the island of Ceylon are of ancient origin. The Romans early knew of the existence of pearls in Britain; and it is reported that Caesar hung a shield studded with British pearls in the temple of Venus at Rome. Columbus found in his day that pearls were being taken from the Gulf of Mexico; and the mounds of North America have yielded abundant evidences of the early use of pearls by the aborigines of this continent. And so it seems that from very ancient times man has valued the beauty of the pearl for decorative purposes of many different kinds, and especially for personal adornment. And because of the value attached to them, they have even been used for paying taxes, as in China.

Simonds speaks of the Indian princes and princesses as appearing "radiant in pearls"; and he goes on to tell us that the trappings of the royal elephants "are profusely covered with these gems of the ocean." The "shoes, girdles, earrings, necklaces, and head-dresses" of the rich of the Eastern peoples, all carried pearls of varying costliness and beauty and abundance. Manchuria, India, China, and the Eastern countries in general, all prized the pearl, and even used it for decorating their favorite divinities and for religious offerings.

But the pearl so universally known and so universally

admired has a significant and interesting natural history; for it represents the attempt of the pearl-bearing oyster or mussel to rid itself of the irritation due to an invading parasite, grain of sand, or other body artificially introduced into its shell. The larva of a cestode or parastic worm enters the delicate tissues of the oyster's mantle, or an irritating bit of sand finds its way there, or the oyster is made uncomfortable by the artificial introduction of some foreign body into its home, and in any of these cases the oyster begins at once to rid itself as far as possible of the induced discomfort by forming concentric layers of protective material about the unwelcome invader. In the best of pearls these layers, as seen under the microscope, are extremely thin, and are composed of two different sorts of material laid down by the oyster in alternate beds, and allowed to harden into a calcareous substance known as "aragonite," and into a hard, horny, organic compound known to biological chemists as "conchiolin." The laminæ or leaves of this "nacreous" material that makes both the pearl and the "mother of pearl," overlap like tiles on a roof, and form ridges that are one three-thousandths of an inch apart. These ridges acting like the diffraction grating of the physical laboratory give the pearl the subdued iridescent hues characteristic of it; and the extremely thin layers produce the "interference" of the light waves which result in the peculiar lustre so much desired by the pearl lover.

But all oysters capable of producing pearls do not bear them. Doctor Max Bauer states in his work on "Precious Stones" that only about one in thirty or forty pearl oysters are found to contain pearls; and that the number found in one oyster is usually small, although as many as eighty-seven have been reported as being taken from a single Indian oyster. But when an oyster does begin to form one or more pearls, it carries the marks of its struggle throughout its life's history, as evidenced by a dwarfed or honeycombed shell, or both, or by excrescences within or without it.

All pearls formed, however, do not have a commercial value. Many, known as "seed" pearls, are too small; others are off-color, or misshapen. On this point the Encyclopedia Brittanica says:

> A pearl of the first water should possess, in jeweler's language, a perfect "skin" and a fine "orient"; that is to say, it must be of a delicate texture, free from speck or flaw, and of clear, almost translucent white color, with a subdued iridescent sheen. It should also be perfectly spherical, or, if not, of a symmetrical pear shape.

The largest pearl known forms a part of the collection of Mr. Beresford Hope at the South Kensington Museum, England. This gem is cylindrical in shape, measures two inches in length and four and one-half inches in circumference at its largest end, weighs 562 carats, and is valued at over $62,000. But probably the most perfect and the most beautiful of all pearls is the one that was placed in the Museum of Zosima, in Moscow. It is a white Indian pearl, and is described by Simonds in these words:

> It weighs nearly 28 carats. It is perfectly globular, and so beautifully brilliant that at first sight it appears transparent. It was bought by Zosima at Leghorn, of a captain of an East India ship. This splendid pearl, which has been named the "Pellegrina," is one of the objects of a visit to Moscow.

Other pearls of rare beauty and of great value exist in both private and royal collections; but we must not stop here to speak of these, but pass in thought to the question, Why is it that our Lord said that the kingdom of heaven is like a merchantman seeking goodly pearls, and also like the action of this merchantman after finding "one pearl of great price"?

Pearls in general, or pearls of all kinds, represent or symbolize men's experience with the principle that spiritual truth from the letter of the Word is able to control selfish feeling and thinking. The pearl-bearing oyster's application of the "nacreous" secretions to an invading parasite or irritating grain of sand very likely means the seeing of the applicability of some spiritual principle, as "thou shalt

not steal," to some specific case, and then the actual application of the principle to the concrete instance. The hardening of this "nacreous" or pearl-forming material probably expresses the truth that a spiritual principle, after it has been selected and applied, has in it the power to compel obedience; or the power to compel selfish feeling and thought to cease from disturbing natural, orderly, and useful life. The successive layers that the oyster applies to the invading body, and by which the pearl's size and value is increased, may mean that our appreciation of the value and worth of any spiritual principle from the letter of the Word increases with each successive application of it to a specific form of selfish feeling or thought. The roundness of the pearl and the sphericity of the most valuable ones very likely expresses the feelings of satisfaction and relief that men experience after they have applied some spiritual principle of the Word to some specific form of evil feeling and evil thinking (Arcana Cœlestia, n. 8458). The colors of the pearl that are due to the "diffraction" of the influent light waves, and the pearly lustre resulting from the "interference" of these same waves, probably represent the pleasant and beautiful varieties of spiritual thought that we enjoy when we reflect, in the light of heaven, upon the different experiences that we have had in applying specific spiritual principles to as specific cases of selfish thought and feeling.

But returning to the Lord's parable of the "one pearl of great price," we should observe that the Lord's words presuppose the formation of the pearl. The Lord does not say, "The kingdom of heaven is like an oyster making a pearl of great price." What He does say is, that "the kingdom of heaven is like unto a merchantman seeking goodly pearls," and so on. In this parable the Lord seeks to direct our thought to some special feature of heavenly experience; for five other parables in the same chapter with the parable of the one pearl of great price liken the kingdom of heaven to "good seed in a field," to a "mustard seed"

that is grown to a "great tree," to "leaven" that has been hidden in "three measures of meal," to "treasure hid in a field," to a "net, that was cast into the sea." The special feature of the life of heaven that the parable of the one pearl of great price seeks to emphasize seems to be the principle that spiritual truth in the letter of the Word, and especially the truth about the Lord, is required in controlling the overt or plainer manifestations of selfish and worldly life.

The importance of this principle is further emphasized in the Word by the fact that the twelve gates of the Holy City were each of one pearl,—meaning that men cannot be saved until they have experienced something of the Lord's power to save them from sin, and until they acknowledge that the source of this power is the Lord, and that the power is exercised among Christians through the spiritual principles of the Scriptures.

Bearing in mind that the one pearl of great price is the experience of the Lord's protecting power in our act of resisting evil, we may go on to details.

The Holy City that has these twelve gates of pearl is new life in politics, in business, in marriage, in the home, and in the pleasure of the world. But it must be a new life that is lived in acknowledgment of the Lord as God, and of His Word as Divine Truth. The gates are twelve,—three on each of the four sides of the Holy City,—to teach the important truth that man enter this new spiritual life in the world and in heaven with varying degrees of intelligence, and with varying experiences of the Lord's power of saving them from sin and wrong-doing. But all who enter the City *must* enter through gates of *pearl;* for there are no other entrances provided to this City of the Redeemed. Men have tried to scale the walls of the Holy City of spiritual life by the use of moral and ethical ladders; but the results of such attempts to "climb up some other way" have been, and will continue for all time to be, complete failures.

The spiritual principle that the pearl represents, in its

relation to marriage, is suggestively given by the statement that the "bracelets" worn by the angel-wife from the "highest or third heaven" were of "pearls" (Conjugial Love, n. 42), and by the following statement in the same work:

> After they had thus sat down together, the bridegroom turned to the bride and placed on her finger a gold ring; and drew forth bracelets and a necklace of large pearls, and fastened the bracelets upon her wrists and the necklace about her neck, and said:—"Accept these pledges." And as she took them he kissed her, and said: "Now you are mine," and called her his wife. (N. 20.)

The references to the pearl in these passages teach that spiritual marriages on earth and in heaven involve and imply experience with the power of the spiritual principles of the letter of the Word to save men and women from sin, and especially to save them from sin against marriage love. The "necklace of large pearls" given by the bridegroom to the bride, and received and acknowledged by her as one of the "pledges," means that both recognized that the pearl represents a spiritual principle of marriage which must be remembered and respected if spiritual marriages are to continue and to develop.

But to return to our special interest, the "one pearl of great price." In thinking of the parable as a whole we should think of the pearl-merchantman, and the seeking that he does, and the pearls that he finds, as all being within the experience of the single individual. The pearl-merchantman in us would be our sincere interest in the problem of the relation that exists between the spiritual principles that we have learned from the letter of the Word and the specific cases of selfish feeling and thinking and living that constitute a part of our personal experience. The seeking for the "goodly pearls" that the pearl-merchantman does also implies that he had to examine pearls of many different kinds, and that he did not at once find the "one pearl of great price." When we reflect upon our past or present life and upon the use that we have made, for example, of

the Commandments "Thou shalt not steal" and "Thou shalt not bear false witness," and when we reflect upon the motives from which we applied these Commandments to concrete experiences, and upon the spiritual results that followed the application, we are examining various sorts of "pearls" in our character. And examinations of this sort reveal the fact that there have been varying kinds of pearls formed in our experience because of the varying motives from which we have applied our spiritual principles. In pearl-fishing in nature many thousands of pearls are found that have no commercial value because they are too small, or off-color, or irregular in shape. So with the pearls of character. Probably most of them, at least those formed in early life and in our first attempts to live as Christians, are small and off-color, and perhaps irregular; because in our first efforts to control selfish feeling and thinking, something of self has entered into our motive for acting. The fear of loss of health, good name, or success are common influences that affect adversely the formation of "goodly" pearls in human character. The Lord permits such influences to act in our experiences with evil and selfish life; but the kingdom of heaven can hardly be said to have come, or the pearl-merchantman to have found his "one pearl of great price," until we begin to shun sins as sins against the Lord. A forceful and more or less familiar sentence from our Doctrines comes to mind at this point, which reads: "Heaven and heavenly joy begin in a man, when self regard dies out in the uses that he performs" (Arcana Cœlestia, n. 5511). So does this one pearl of great price, and thus heaven, begin to form in us, when we see and acknowledge that it is the Lord's presence in the spiritual principles of the Word that alone removes selfish love and selfish thought, and so stops selfish conduct.

When men can acknowledge from experience and with conviction that "it is not in man that walketh to direct his steps," and that a man "can receive nothing except it be given him from heaven,"—when men can make these ac-

knowledgments, and look to the Lord alone for help, and earnestly begin to do their spiritual work in life, then, somewhere, there is beginning to form in their characters the "one pearl of great price."

One of the most devastating influences at work on the life of our modern times, as in all past history of human decadence and sinfulness, is the spirit of pride, self-assertion, and conceit. This spirit more than any other makes men at heart unteachable and insensitive to the spiritual influence of heaven, leaving the soul the prey of worldly and selfish loves. Swedenborg's recognition of the profound effects of pride and conceit upon spiritual growth—a recognition based upon vivid, inner personal experiences,—and his discussion of these effects as given us in his "Journal of Dreams" and in his "Spiritual Diary," constitute the most astonishing and enlightening biographical record in human history. No one can really fully appreciate Swedenborg's published doctrines about the "proprium," "reformation," and "regeneration," until one has read seriously and attentively the records of the private spiritual experiences of this "Servant of the Lord." It is no "inferiority complex" on Swedenborg's part when he humbly confesses that he is "weak in body and thought," and that he is "unworthy above others and the greatest of sinners," "impure from head to foot." Swedenborg is not weakly letting some superficial, pious, other-world personality control his feelings and thoughts when he devoutly prays, "To say I am thine belongs not to me but to God. I pray for the grace of being permitted to be thine, and that I may not be left to myself." Statements like these, showing Swedenborg's dependence on the Lord's power to save him from pride and conceit, and others of a similar character that might be selected from the "Journal of Dreams" and from the "Spiritual Diary," are evidence that the one pearl of great price was already in Swedenborg's character, and that he recognized its fundamental importance and worth and beauty.

But the discovery of the one pearl of great price by the pearl-merchantman, and his buying it, and so getting sole possession of it, represent two different acts of our personal life. We *discover* the "one pearl" as the result of our seeking for "goodly" pearls, when we see clearly from the light of heaven that these specific experiences which have come from our repeatedly applying some Commandment to some specific sin of ours in the Lord's name, are experiences that, of all our experience with sinful feeling and thought and action, are the most precious and the most filled with the thought of heaven. We *buy* this "one pearl," or adopt as our own the principle that the one pearl represents, when we shun all forms of selfish and worldly love as sins against the Lord. For example, take the first blessing: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This blessing begins the series of blessings; and, like the First Commandment, its principle runs through all the blessings, and qualifies their statements and meanings. But this first blessing states in principle that men can only know the blessedness of heavenly experience after they have seen in some degree that their own proper life is "nothing but evil," and that the Lord alone saves men, and after they have acted from this principle in concrete cases of their personal life. Seeing clearly—in the light of personal encounters with clear cases of selfish feeling and thought and action, and from what reflection has taught regarding inherited tendencies to evil and selfish life—that this principle of the first blessing is central and fundamental, and that its application has brought the deepest and the fullest experiences of heavenly life, is an example of one's *finding* the one pearl of great price. "*Buying*" this "one pearl" by first "going and selling all that we have" would mean our turning away from all forms of pride and conceit and self-assertion because forbidden by the Lord, and becoming in reality "poor in spirit."

What it means to "go and sell all that one has" in order that one may buy a pearl of great price, or what it means

to become "poor in spirit," again finds its finest human exemplification in Swedenborg's own personal inner contests with pride and conceit and feelings of self-importance and pre-eminence. Outwardly, even in early years, the world knew Swedenborg only as a cultured gentleman, learned and gifted, but never proud and conceited; but Swedenborg's quick intuitions early discovered within himself subtle forms of pride and self-love that would easily escape the average man's thought. And with these he labored and wrestled, seeing with an ever-growing clarity of vision their destructive nature. In the Introduction to the "Economy of the Animal Kingdom" Swedenborg tells us how he had noticed that his own personal discoveries in the physiological laboratory had aroused subtle forms of self-love that had clouded his clear thought, and how for this reason he had laid aside his own scalpel and had come to depend solely upon the researches of others. And later on in this same Introduction he writes the words,

> This faculty ["the faculty by which the understanding sees acutely and distinctly into the series of things"], however, is chiefly impaired by the thirst for glory and the love of self. I know not what darkness overspreads the rational faculties when the mind begins to swell with pride; or when our intuition of objects calls up in the objects themselves the image and glory of our own selfhood. . . . In those who experience these disorderly states, the rational faculty is crippled, and brought to a standstill; or rather its movements become retrograde instead of progressive. . . . The Muses love a tranquil mind, and there is nothing but humility, a contempt of self and a simple love of truth, that can prevent or remedy the evils we have described.
>
> But how often does a man labor in vain to divest himself of his own nature. How often, when ignorant or unmindful of the love that creeps upon him, will he betray a partiality to himself and the offspring of his own genius. (Economy of the Animal Kingdom, nn. 21, 22.)

Here in these statements we have a clear recognition on Swedenborg's part of the nature of pride and self-love, and of their effects upon the thought and character. And going on from the point in Swedenborg's life when these state-

ments were written, we have vivid and graphic accounts of his wrestlings and contests with these most destructive forms of self-love. Again and again we find him on his knees in prayer and in anguish of spirit, as he battles for humility and its peaceful light. He knew, as apparently no other man has known, what it meant to "sell all that he had," to become "poor in spirit," to buy the "one pearl of great price," to know the meaning of the words, "Not by might nor by power but by my spirit, saith the Lord of Hosts."

But those who have been privileged to read his private journals and diary know of the ecstacy and the deep joy and light that came to him after his struggles with pride and selfish feeling were over. And this joy of spirit and its accompanying clarity and depth of thought, correspond with man's natural joy and its thought when looking upon the beautiful lustre, and form, and play of color, in some precious pearl of great price which he possesses.

But in closing there remains still another point. The parable of the pearl-merchantman seeking "goodly" pearls speaks of the pearl for which the merchantman "sold all that he had" as *"one"* pearl. This fact of oneness seems to express the spiritual truth that in this living experience of the Lord's power to save men through the spiritual principles of the Word, we see a fundamental principle that underlies and unites all the spiritual principles of the Word. The pearly gates of the Holy City being each of "one pearl" expresses this same truth; namely, that acknowledgment of the Lord and of His Divine Humanity unites every spiritual truth of the Word, forming a gateway through which men pass into the Holy City of spiritual life here, and into the fuller and more glorious spiritual life beyond. But this acknowledgment of the Lord that makes these gates of pearl for the Holy City, is the acknowledgment that is based on personal spiritual experience; thus on the experience of resisting evil and selfish life and its natural and selfish thought from spiritual motive and in the Divine Name.

WARREN GODDARD.

EMERSON AND THE DOCTRINE OF CORRESPONDENCE. III.

Swedenborg as Emerson's Poet.

By Clarence Hotson, Ph.D.[1]

EMERSON'S interest in the doctrine of correspondence was closely connected with his theory of poetry and his interest in Swedenborg as a poet. To understand his treatment of this subject in his lecture on "Swedenborg; or, the Mystic," we must collect his statements about poetry in general, and its relation to correspondence and to Swedenborg.

The Poet, said Emerson, uses the objects of nature to express the truths of the Reason. He is the sayer, the namer, and represents Beauty. (Centenary, III, 7.) Nature offers all her creatures to him as a picture-language. Things admit of being used as symbols because nature is a symbol, in the whole, and in every part. (*Ibid.*, 13.) The Universe is the externization of the soul (14). The use of symbols has a certain power of emancipation and exhilaration for all men (20). Poets are thus liberating gods (32). On the same page he mentioned Swedenborg.

In "Nature" (1836) Emerson said of the Poet:

> Possessed himself by a heroic passion, he uses matter as symbols of it. The sensual man conforms thoughts to things; the poet conforms things to his thoughts. (Centenary, I, 52.)

And in the same work he said that the poet animates nature with his own thoughts. (*Ibid.*, 55.)

In "The Tragic," a lecture he gave in Boston in the winter of 1838-9, he said:

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[1] The author acknowledges the courtesy of Houghton Mifflin Company in permitting the use of certain copyrighted matter.

If a man is centred, men and events appear to him a fair image or reflection of that which he knoweth beforehand in himself. (Centenary, XII, 414.)

July 26, 1840, Emerson wrote in his "Journal":

Nature also must teach thee rhetoric. She can teach thee, not only to speak truth, but to speak it truly. Only poets advance with every word. (J. V., 444-5.)

In "Europe and European Books" in the *Dial* for April, 1843, he wrote:

Whilst they [the poets] have wisdom to the wise, . . . to the external they have external meaning. (Centenary, XII, 366.)

In his "Journal," between June 14 and July, 1853, he wrote:

The game of intellect seems the perception in lucid moments that whatever befalls or can be stated is a universal proposition; and, contrariwise, that every general statement is poetical again by being particularized or impersonated. (J. VIII, 382.)

Conversely, July, 1855, he noted that every thought is made poetical by converting it from a particular into a general proposition. (J. VIII, 571.) Between March 24 and May 1, 1846, he wrote:

There are two powers of the imagination, one that of knowing the symbolic character of things and treating them as representative; and the other . . . is practically the tenaciousness of an image, cleaving unto it and letting it not go, and, by the treatment, demonstrating that this figment of thought is as palpable and objective to the poet as is the ground on which he stands, or the walls of houses about him. (J. VII, 160.)

This passage does duty in "Poetry and Imagination," where, of the true poet, Emerson said:

He is the healthy, the wise, the fundamental, the manly man, seer of the secret; against all the appearances he sees and reports the truth, namely that the soul generates matter. And poetry is the only verity,—the expression of a sound mind speaking after the ideal, and not after the apparent. As a power it is the perception of the symbolic character of things, and the treating them as representative: as a talent it is a magnetic tenaciousness of an image, and by the treatment demonstrating that this figment of thought is

as palpable and objective to the poet as is the ground on which he stands, or the walls of houses about him. . . . In some individuals this insight or second sight has an extraordinary reach which compels our wonder, as in Behmen, Swedenborg and William Blake, the painter. (Centenary, VIII, 36-7.)

In the same paper Emerson remarked that the poet accounts all productions and changes of Nature as the nouns of language, uses them representatively, too well pleased with their ulterior to value much their primary meaning. (*Ibid.*, 15). He continued:

The poet sees the horizon, and the shores of matter lying on the sky, the interaction of the elements,—the large effect of laws which correspond to the inward laws which he knows, and so are but a kind of extension of himself. (Centenary, VIII, 41.)

In the same lecture he said that in proportion as a man's life comes into union with truth, his thoughts approach to a parallelism with the currents of natural laws, so that

He easily expresses his meaning by natural symbols, or uses the ecstatic or poetic speech. By successive states of mind all the facts of Nature are for the first time interpreted. (*Ibid.*, 68.)

That he had Swedenborg in mind is probable from his statement in the "Mystic" lecture, that Swedenborg

Adopted the belief that certain books of the Old and New Testaments . . . were written in the angelic and ecstatic mode. (Centenary, IV, 120.)

In "Natural History of Intellect" (1870 and 1871) he said that the detachment consists in seeing the fact under a new order, not under a personal but under a universal light:

To us it had economic, but to the universe it has poetic relations. (Centenary, XII, 39.)

In "Inspiration" (Letters and Social Aims), January, 1872, he said:

The poet cannot see a natural phenomenon which does not express to him a correspondent fact in his mental experience; he is made aware of a power to carry on and complete the metamorphosis of natural into spiritual facts. (Centenary, VIII, 271.)

I find in Emerson's "Journal" for April 17, 1832, what is probably his earliest reference to Swedenborg in connection with poetry. He spoke of Zoroastrianism as a strange poem, a system as separate and harmonious and sublime as Swedenborgianism—congruent, and added:

> One would be glad to behold the truth which they all shadow forth. For it cannot but be truth that they typify and symbolize, as the play of every faculty reveals an use, a cause and a law to the intelligent. One sees in this, and in them all, the element of poetry according to Jeffrey's true theory, the effect produced by making every thing outward only a sign of something inward: Plato's *forms or ideas.* (J. II, 473-4.)

This note is a reference to Francis Jeffrey's review of "Alison on Taste" (*Edinburgh Review*, May, 1811), later published with the title "Essay on Beauty," in which that critic said:

> Beauty . . . depends . . . merely upon the associations which, in the case of every individual may enable these inherent . . . qualities to suggest or recall to mind emotions of a pleasurable or interesting description.[2]

Beauty, then, depends on associations of emotion with outward objects:

> The beauty we attribute to outward objects, is nothing more than the reflection of our own inward emotions, and is made up of certain portions of love, pity, and affection, which have been connected with these objects.[3]

Beauty of persons, for example, inheres in the perception of the signs of health and vigor. Some associations are common to large classes, and some are individual. Jeffrey then mentioned:

> The relation which external objects bear to our internal feelings and the power they may acquire of suggesting them in consequence of a sort of resemblance or analogy which they seem to have to their natural and appropriate objects. The language of poetry is founded to a great degree on this analogy. The poet makes original similes and metaphors.[4]

[2] Jeffrey, Essay on Beauty, London, 1871, 14. [3] *Ibid.*, 27. [4] *Ibid.*, 41.

This statement was particularly in Emerson's mind when he wrote in his "Journal" that he saw in Swedenborgianism the element of poetry according to Jeffrey's true theory, the effect produced by making everything outward only a sign of something inward.

Emerson thought of the poet as essentially a seer, a prophet, a moral teacher. April 20, 1838, he wrote:

> I said to Bryant and to these young people, that the high poetry of the world from the beginning has been ethical. (J. IV, 425.)

Similarly, May 25, 1840, he wrote:

> Criticism is timid. . . . When shall we dare to say, only that is poetry which cleanses and mans me? (J. V. 402.)

This note he used in "Inspiration" (Letters and Social Aims):

> What is best in literature is the affirming, prophesying, spermatic words of man-making poets. Only that is poetry which cleanses and mans me. (Centenary, VIII, 294.)

In May, 1859, he quoted a saying of Swedenborg's among others to which he referred as "male words." (J. IX, 198.)

Between April 6 and 10, 1842, he wrote:

> The Poet should not only be able to use nature as his hieroglyphic, but he should have a still higher power, namely, an adequate message to communicate; a vision fit for such a faculty. Therefore, when we speak of Poet in the great sense, we seem to be driven to such examples as Ezekiel and Saint John and Menu with their moral burdens; and all those we commonly call Poets become rhymesters and poetasters by their side. (J. VI, 190-1.)

In his "Journal," January 24, 1836, he asked why the poet should bereave himself of the sweetest as well as grandest thoughts by yielding deference to the miserly, indigent unbelief of this age, and leaving God and moral nature out of his catalogue of beings, and added:

> I know my soul is immortal if it were only by the sublime emotion I taste in reading these lines of Swedenborg: "The organical body with which the soul clothes itself is here compared to a garment, because a garment invests the body, and the soul also puts off the body and casts it away as old clothes (*exuviæ*), when

it emigrates by means of death from the natural world into its own spiritual world" (Influx, p. 26). (J. IV, 8.)

This Emerson quoted, apparently, from the fourth edition, London, 1812, of "Influx," No. 11, section IX.

He first called Swedenborg "poet" in his "Journal," June 16, 1836:

Swedenborg, I am persuaded, will presently become popular. He needs only to be regarded as a poet . . . to be read and admired for his verities. (J. IV, 70).

Similarly, after an encounter with Sampson Reed, he wrote in his "Journal," between June 16 and July 12, 1842:

In regard to Swedenborg, I commended him as a grand poet. (J. VI, 219.)

April 7, 1837, Emerson said that the man of genius—Swedenborg, or Carlyle—is ever, as Shelley says of his Skylark,

Like a Poet hidden
In the light of thought,
Singing hymns unbidden
Till the world is wrought
To sympathy with hopes and fears it heeded not.
(J. VI, 198.)

April 5, 1842, he wrote:

I began to write of Poetry and was driven at once to think of Swedenborg as the person who, of all the men in the recent ages, stands eminently for the translator of Nature into thought. I do not know a man in history to whom things stood so uniformly for words. Before him the Metamorphosis continually plays. And if there be in Heaven Museums of Psychology, the most scientific angel could scarcely find a better example than the brain of Swedenborg, of the tendency to interpret the moral by the material. (J. VI, 184-5.)

This he combined with a passage he wrote April 3, 1842, to make a passage in "The Poet" (Essays, Second Series, 1844):

Swedenborg a right poet. Everything protean to his eye. [Editor's footnote: The passage about his vision, printed in "The Poet" (Essays, Second Series, 35, 36).] In his eye the eternal flux

of things goes always on, there is no material kernel, only a spiritual centre. (J. VI, 183.)

The editors' footnote referred to the following passage:

Swedenborg, of all men in the recent ages, stands eminently for the translator of nature into thought. I do not know the man in history to whom things stood so uniformly for words. Before him the metamorphosis continually plays. Everything on which his eye rests, obeys the impulses of moral nature. The figs become grapes while he eats them. (Centenary, III, 35.)

This shows that he read either "Apocalypse Revealed," n. 875, or "True Christian Religion," n. 461. In both places Swedenborg explained that figs signify goods of charity and of derivative faith in the natural or external man, but grapes, goods of charity in the spiritual or internal man, and because he loved spiritual things, therefore it so happened to him. The meaning seems to be that the goods of charity in the natural mind when carried out in life become goods of charity in the spiritual mind with those who love spiritual things. Emerson continued:

When some of his angels affirmed a truth, the laurel twig which they held blossomed in their hands.

From "Heaven and Hell," n. 520, it appears that by "laurels" Swedenborg meant the affection of truth and its uses. This also seems to be an allusion to "Apocalypse Revealed," n. 875:

The noise which at a distance appeared like gnashing and thumping, on coming nearer was found to be the voice of disputants.

This shows that Emerson read "True Christian Religion," n. 460.

In "Heaven and Hell," n. 575, Swedenborg explained that by "gnashing of teeth" he meant the continual dispute and conflict of falsities with each other.

In the same essay on "The Poet," Emerson wrote:

The men in one of his visions, seen in heavenly light, appeared like dragons, and seemed in darkness; but to each other they appeared as men, and when the light from heaven shone into their cabin, they complained of the darkness, and were compelled to shut

the window that they might see. . . . He is the poet and shall draw us with love and terror, who sees through the flowing vest the firm nature, and can declare it. (Centenary, III, 36, 37.)

By "dragons" Swedenborg meant in general those who are outwardly holy and inwardly wicked, or who make religion a matter of correct doctrine rather than of good life. The "light of heaven" of course meant Divine Truth (Heaven and Hell, nn. 128-132). By a "window" Swedenborg meant or understood the intellectual or rational mind (Arcana Cœlestia, 652, 863, 3391). How much of the meaning which Swedenborg intended to convey by his "relations" Emerson understood, is of course a matter of speculation. In "Swedenborg" he asked:

Was it strange that a genius so bold should take the last step also, should conceive that he might attain the science of sciences, to unlock the meaning of the world? In the first volume of the "Animal Kingdom," he broaches the subject in a remarkable note:—" (Centenary, IV, 115.)

He then quoted, with no more than seven mistakes in copying, Swedenborg's earliest published statement of the doctrine of Correspondence, which in its English translation, as he found it in the "Animal Kingdom," reads:

In our Doctrine of Representations and Correspondences, we shall treat of both these symbolical and typical representations, and of the astonishing things which occur, I will not say in the living body only, but throughout nature, and which correspond so entirely to supreme and spiritual things, that one would swear that the physical world was purely symbolical of the spiritual world: insomuch that if we choose to express any natural truth in physical and definite vocal terms, and to convert these terms only into the corresponding spiritual terms, we shall by this means elicit a spiritual truth or theological dogma, in place of the physical truth or precept; although no mortal would have predicted that anything of the kind could possiby arise by bare literal transposition; inasmuch as the one precept, considered separately from the other, appears to have absolutely no relation to it. I intend hereafter to communicate a number of examples of such correspondences, together with a vocabulary containing the terms of spiritual things,

as well as of the physical things for which they are to be substituted. This symbolism pervades the living body.[5]

The most serious mistake in copying which Emerson made was to substitute for the word "representations" in the text the word "resemblances" in his quotation.

On this long quotation he commented:

> The fact thus explicitly stated is implied in all poetry, in allegory, in fable, in the use of emblems and in the structure of language. Plato knew it. . . . Lord Bacon had found that truth and nature differed only as seal and print; and he instances some physical propositions, with their translation into a moral or political sense. Behmen, and all mystics, imply this law in their dark riddle-writing. The poets, in as far as they are poets, use it; but it is known to them only as the magnet was known for ages, as a toy. Swedenborg first put the fact into a detached and scientific statement, because it was habitually present to him, and never not seen. (Centenary, IV, 116-7.)

It was involved, said Emerson, in the doctrine of identity and iteration, because the mental series exactly tallies with the material series. It required an insight that could rank things in order and series; or rather it required such rightness of position that the poles of the eye should coincide with the axis of the world. He continued:

> The earth had fed its mankind through five or six millenniums, and they had sciences, religions, philosophies, and yet had failed to see the correspondence of meaning between every part and every other part. And, down to this hour, literature has no book in which the symbolism of things is scientifically opened. One would say that as soon as men had the first hint that every sensible object, —animal, rock, river, air,—nay, space and time, subsists not for itself, nor finally to a material end, but as a picture-language to tell another story of beings and duties, other science would be put by, and a science of such grand presage would absorb all faculties: that each man would ask of all objects what they mean: Why does the horizon hold me fast, with my joy and grief, in this centre? Why hear I the same sense from countless differing voices, and read one never quite expressed fact in endless picture-language? (Centenary, IV, 117-8.)

[5] Animal Kingdom, Wilkinson's translation, London, Newbery, 1843, page 451, note 293 (u).

He then lamented the fact that scholars and classifiers were more interested in natural objects for their own sake than in the meaning and upshot of the frame of things.

Several comments on Swedenborg of later date than the lecture show that the Concord sage still regarded the Swedish apostle as of great significance as a poet and for poetic theory. In his "Journal" between October 20 and November 15, 1860, he wrote:

> Imagination. "Names, countries, nations, and the like are not at all known to those who are in heaven; they have no idea of such things, but of the realities signified thereby." Swedenborg, Arcana, II, p. 9. (J. IX, 284-5.)

He took this from the translation of "Arcana Cœlestia" published by Otis Clapp, Boston, 1838, at section n. 1143. He used it in "Poetry and Imagination," where he said:

> Bacon expressed the same sense in his definition, "Poetry accommodates the shows of things to the desires of the mind"; and Swedenborg, when he said, "There is nothing existing in human thought, even though relating to the most mysterious tenet of faith, but has combined with it a natural and sensuous image." (Centenary, VIII, 20.)

Then followed the passage he copied from his "Journal." The quotation about the combination of a natural and sensuous image with human thought he took from a footnote in J. J. Garth Wilkinson's introductory remarks to the translation of Swedenborg's "Economy of the Animal Kingdom," London, 1846, II, lxx, which shows that Wilkinson took the passage from "Arcana Cœlestia," n. 3310. In quoting, Emerson substituted "sensuous image" for "sensual idea." He concluded:

> A symbol always stimulates the intellect; therefore is poetry ever the best reading. The very design of imagination is to domesticate us in another, in a celestial nature.

In his "Journal," between October 9 and 20, 1860, he wrote:

> But I do not wish to find that my poet be not partaker, nor that he amuses me with that which does not amuse him. He must

believe in his poetry. Homer, Milton, Hafiz, Herbert, Swedenborg, are heartily enamoured of their sweet thoughts. Wordsworth, too. (J. IX, 279-280.)

In using this in "Letters and Social Aims," Emerson added to "partaker" the phrase "of the feast he spreads," and made it "kindle or amuse" instead of "amuse" alone.

"What news?" asks man of man everywhere. The only teller of news is the poet. When he sings, the world listens with the assurance that now a secret of God is to be spoken. The right poetic mood is or makes a more complete sensibility, piercing the outward fact to the meaning of the fact; shows a sharper insight; and the perception creates the strong expression of it as the man who sees his way walks in it. (Centenary, VII, 29.)

The poet, according to Emerson, is the truth-teller, the seer of the elemental correspondence of things to thoughts, the perceiver and teller of verities in appropriate symbols. He must have a moral burden, an adequate message to communicate. By this definition, Swedenborg would have better represented Emerson's "Poet" than did Shakespeare, whom he chose. That the Concord sage actually classed Swedenborg with the world's greatest poets, he showed by one of his own poems, which appeared in the *Atlantic Monthly* for January, 1861. He wrote it to test the ability of scholars in guessing the five poetic teachers of the race. The following stanza, entitled "The Test," came first:

(*Musa loquitur.*)
I hung my verses in the wind,
Time and tide their faults may find.
All were winnowed through and through,
Five lines lasted sound and true;
Five were smelted in a pot
Than the South more fierce and hot;
And the meaning was more white
Than July's meridian light.
Sunshine cannot bleach the snow,
Nor time unmake what poets know.
Have you eyes to find the five,
Which five hundred did survive?
(Centenary, IX, 220.)

The "Solution" of this poem Emerson published later. The five poets are Homer, Dante, Shakespeare, Swedenborg, and Goethe. The fourth stanza of "Solution" reads:

> Far in the North, where polar night
> Holds in check the frolic light,
> In trance upborne past mortal goal
> The Swede EMANUEL leads the soul.
> Through snows above, mines underground,
> The inks of Erebus he found;
> Rehearsed to men the damnéd wails
> On which the seraph music sails.
> In spirit-worlds he trod alone,
> But walked the earth, unmarked, unknown.
> The near bystander caught no sound,—
> Yet they who listened far aloof
> Heard rendings of the skyey roof,
> And felt, beneath, the quaking ground;
> And his air-sown, unheeded words,
> In the next age, are flaming swords.
> (Centenary, IX, 222.)

In "Inspiration" (January, 1872), Emerson wrote:

> Swedenborg's genius was the perception of the doctrine that "the Lord flows into the spirits of angels and of men"; and all poets have signalized their consciousness of rare moments when they were superior to themselves,—when a light, a freedom, a power came to them which lifted them to performances far better than they could reach at other times. (Centenary, VIII, 277.)

In his lecture on "Poetry and Imagination," April, 1872, he said:

> This power is in the image because this power is in Nature. It so affects, because it so is. All that is wondrous in Swedenborg is not his invention, but his extraordinary perception;—that he was necessitated to see. The world realizes the mind. Better than images is seen through them. The selection of the image is no more arbitrary than the power and significance of the image. The selection must follow fate. Poetry, if perfected, is the only verity; is the speech of man after the real, and not after the apparent. (Centenary, VIII, 20.)

Here again he decidedly associated Swedenborg with poetic inspiration. And later in the same lecture he said:

I count the genius of Swedenborg and Wordsworth as the agents of a reform in philosophy, the bringing poetry back to Nature,—the marrying of Nature and mind, undoing the old divorce in which poetry has been famished and false, and Nature had been suspected and Pagan. (Centenary, VIII, 66.)

Thus twenty quotations from his Journals and published works show that Emerson throughout his literary career associated Swedenborg with poetry, and eventually considered him to be one of the five greatest poets of all time.

In a final article I shall discuss Emerson's unfavorable comments, chiefly in the "Mystic" lecture, about Swedenborg in regard to poetry and the doctrine of correspondence.

CLARENCE HOTSON, PH.D.

SWEDENBORG ON THE HEBREW LANGUAGE AND ITS TRANSLATION.

By the Rev. John Whitehead.

WHEN Swedenborg began to study the Scriptures and to write his "Adversaria," he first used Castellio's Latin translation; but very soon he changed to the Latin version of Schmidius, a very accurate translation. When he wrote the "Arcana Cœlestia," he translated the text of Genesis and Exodus directly from the Hebrew into Latin. We find this translation very literal and very accurate. In this article we wish to present some of Swedenborg's statements in regard to the Hebrew of the Old Testament and its translation. But we will confine ourselves to the Hebrew of the books of the Word,—those books which have an internal or spiritual sense, of which he says:

> The books of the Word are all those which have an internal sense; but those which have not, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David; the Prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Apocalypse. (Arcana Cœlestia, n. 10,325; also Heavenly Doctrine, n. 266, and White Horse, n. 16.)

We should here note that Swedenborg elsewhere says of the book of Job that

> It is written by correspondences; but it has not an internal sense which treats solely of the Lord and His kingdom; for this alone is what makes a book of the genuine Word. (See Arcana Cœlestia, n. 3540; Apocalypse Explained, 543 end, and 724, 14.)

This is the first principle to consider in relation to the Word of God. It has an internal sense, all things of which

express spiritual and Divine things. Where the literal sense seems to relate altogether to natural things, the internal sense expresses spiritual things relating to external life. The literal sense of the Word of the Old Testament treats in large measure of the Israelitish people and their relation to the nations around them; but in the internal sense the subject is the Lord and the Church with its spiritual conditions of doctrine and life. Swedenborg's works are largely devoted to explaining or unfolding this internal sense. Everything of the letter signifies, represents, or corresponds to something spiritual and Divine. The literal form is like the body of man. The spiritual sense is like the soul and mind which express themselves in the movements and actions of the body. The Word is Divine on account of its Divine contents, which are embodied in the letter as the soul is in the body. Without the soul the body is dead. Without the spiritual sense the literal sense is without life.

I. The Hebrew Language.

Concerning the Hebrew language we read:

That angelic language has nothing in common with human languages is evident from the fact that angels are unable to utter a single word of human language. This was tried, but they could not do it, because they can utter nothing except what is in entire agreement with their affections; whatever is not in agreement is repugnant to their very life, for life belongs to affection, and their speech is from their life. I have been told that the first language of men on our earth coincided with angelic language, because they had it from heaven; and that the Hebrew Language coincides with it in some respects. (Heaven and Hell, n. 237.)

The speech of angels of the Lord's celestial kingdom resembles the speech of the angels of His spiritual kingdom, but it is from more interior thought. Celestial angels are in good of love to the Lord, and therefore speak from wisdom; while spiritual angels are in the good of charity towards the neighbor, which in its essence is truth (n. 215), and therefore speak from intelligence, for wisdom is from good, and intelligence is from truth. For this reason the speech of celestial angels is like a gentle stream, soft, and as it were continuous; but the speech of spiritual angels is slightly jarring and divided. The speech of celestial angels has much of

the tones of the vowels *u* and *o*; while the speech of spiritual angels has much of the tones of *e* and *i* [as these vowels are pronounced in European languages]; for the vowels stand for tone, and in the tone there is affection, the tone of the speech of angels corresponding to their affection \ . . . while the vocal articulations which are words correspond to the ideas of thought which spring from affection.

As the vowels are not essential to a language, but serve by means of tones to elevate the words to the various affections according to each one's state, so in the Hebrew tongue the vowels are not expressed, and are variously pronounced. From this a man's quality in respect to his affection and love is known to the angels. In the speech of celestial angels there are no hard consonants, and it rarely passes from one consonant to another without the interposition of a word beginning with a vowel. This is why in the Word the particle "and" is so often interposed, as those know who read the Word in the Hebrew, in which this particle is soft, beginning and ending with a vowel sound. Again, in the Word, in Hebrew, it can in some measure be seen from the words used whether they belong to the celestial class or the spiritual class, that is, whether they involve good or truth. The former are constituted largely of the sounds of *u* and *o*, and also somewhat of *a*, and the latter of the sounds of *e* and *i*. Because it is especially in tones that affections express themselves, so in human speech, when great subjects are discussed, such as heaven (*cælum*) and God (*Deus*), those words are preferred that contain the vowels *u* and *o*; and musical tones, whenever such themes are to be expressed, rise to the same fulness; but not when less exalted themes are rendered. By such means musical art is able to express affections of various kinds. (*Ibid.*, 241).

II. Spiritual and Celestial Terms.

That the Word is holy, and most holy in its interiors, is manifest from this, that in everything of the Word there is the heavenly marriage, that is, the marriage of good and truth, thus heaven; and in the inmost sense in everything there is the marriage of the Lord's Divine Human with His kingdom and church; yea, in the supreme sense there is the union of the Divine Itself and the Divine Human in the Lord. These most holy things are in every particular of the Word—a manifest proof that the Word descended from the Divine. That this is so may be evident from this, that where good is spoken of, truth is also spoken of, and where the internal is spoken of, the external is also spoken of. There are also words which constantly signify good, and words

which constantly signify truth, and words which signify both good and truth; and if they do not signify them, still they are predicated of them, or involve them. From the prediction and signification of those words it is plain that in everything, as said above, there is the marriage of good and truth, that is, the heavenly marriage, and in the inmost and supreme sense the Divine marriage which is in the Lord, thus the Lord Himself. . . . He who does not know that the expressions in the Word signify what is spiritual and celestial, and that some are spoken of good and some of truth, cannot but suppose that such expressions are mere repetitions, spoken to fill up, and thus in themselves useless; hence they who think unfavorably of the Word, regard such expressions as ground for contempt; when yet the veriest Divine things are stored therein, namely, the heavenly marriage, which is heaven itself, and the Divine marriage, which is the Lord Himself. This sense is the glory in which the Lord is, and the literal sense is the cloud in which is that glory (Matt. xxiv. 30: Luke xxi. 27. See the preface to Genesis xviii., and also n. 5922). (Arcana Cœlestia, n. 6343.)

The reason why there are two distinct words in the Scriptures to express what is spiritual and celestial is because there are two fundamental things in the Lord; namely, good and truth, or love and wisdom. This is illustrated in the human body, in which all things correspond with the things of the mind. The body is composed of organs and parts, all of which are dual; as that there are two brains, two eyes, ears, arms, legs, and two organs everywhere in the body; and where there are not two separate organs the organ itself has two halves; and each separate half or organ has its special function to perform. All these forms and functions are derived from the soul and mind, which have corresponding mental and spiritual functions to perform. The use which is performed by the various organs and parts of the body are exact correspondences of the uses of the soul and mind. In the body we can see from its correspondences the functions and uses of the soul. Thus we read:

As man was created to perform uses, and this is to love the neighbor, so all who come into heaven, however many there are, must do uses. All the delight and blessedness of these is according to uses and to the love of uses. Heavenly joy is from no other

source. He who believes that such joy is possible in idleness is much deceived. No idle person is tolerated even in hell. Those who are there are in workhouses and under a judge who imposes tasks on the prisoners that they must do daily. To those who do not do their tasks no food or clothing is given, but they stand hungry and naked; thus are they compelled to work there. The difference is that in hell uses are done from fear, but in heaven from love; and fear does not give joy, but love does. Nevertheless it is proper to vary occupations in different ways in company with others, and these serve as recreations, which are also uses. It has been granted me to see many things in heaven, many things in the world, and many things in the human body, and to consider at the same time their uses; and it has been revealed that every particular thing in them, both great and small, was created from use, in use, and for use; and that the part in which the outermost that is for use ceases is separated as harmful and is cast out as damned. (Apocalypse Explained, n. 1194.)

The very groundwork of the law of correspondences is use. Everything of nature is created for use. The higher the use the higher the correspondence. There are also evil uses, perversions of good uses; and these correspond with the states and conditions of the evil as opposite to the good. Thence come many things in nature which correspond with evil. But Swedenborg shows that these arose together with hell, when men turned from good to evil.

Both animals and plants have their correspondences from their uses.

The origin of animals, which is also their soul, is spiritual affection, such as man has in his natural. . . . Plants have a similar origin. In the spiritual world they appear according to the affections of the angels, and they represent those affections; even so that the angels see and recognize their affections in them as in their types. . . . The only difference is that affections appear formed into animals by the spiritual in its intermediate parts, while they appear formed into plants in its ultimates, which are the lands there. . . . It has been granted me to discern clearly the correspondence of both animals and plants with the societies of heaven and with the societies of hell, thus with their affections, for in the spiritual world societies and affections make one. This is why in so many places in the Word gardens, groves, forests, trees, and plants of various kinds are mentioned, and why they have there a

spiritual signification according to their origins, all of which have reference to affections. (Apocalypse Explained, n. 1212.)

In the heavens the external spiritual use derived from them [the plants there] is the refreshment of minds, and the internal is the representation of Divine things in them, and thereby also the elevation of the mind. For the wiser angels see in them the quality of affections in a series. These, with what lies hidden in them, are manifested in the varieties of flowers in their order, also in the variegations of color and odor. . . . In a word, from the soil in the heavens nothing but use blooms forth, for use is the plant soul. (*Ibid.*, n. 1214.)

Similar things may be said of the Word. In the Word plants and animals are frequently mentioned. Some were seen in the visions and dreams of the prophets and apostles. Whether seen in vision or in nature, they were all representative of corresponding spiritual things, and of such affections and derivative thoughts as exactly depicted the spiritual subject under consideration. Some books of the Word are devoted almost wholly to the description of things seen and perceived in vision, thus in the spiritual world. Every minute detail of the narrative embodies spiritual lessons of angelic wisdom.

Every good in act that is from the Lord through love to Him and love toward the neighbor, is meant by the uses that alone blossom forth in the spiritual world. Every plant there represents a form of use; and whatever appears in it, from its first to its last and from its last to its first, that is, from seed to flower and from flower to seed, exhibits the progression or extension from end to end of an affection and of its use. Those that are skilled in the sciences of botany, chemistry, medicine, and pharmacy, come after death into a knowledge of spiritual uses from the plants in the spiritual world, and cultivate that knowledge and find the greatest delight in it. I have talked with such and have heard from them wonderful things. (*Ibid.*, n. 1214.)

The men of the Most Ancient Church, when they saw the things of nature, perceived the spiritual and celestial things to which the natural things corresponded. At that time the natural sciences had not been cultivated and developed as in our own day, yet their perception of the spiritual corre-

spondences was clear and full. Afterward when the Ancient Word had been written and the science of correspondences had been developed, they had a similar perception of the correspondences in the Word. This knowledge of correspondences was lost to the Israelitish and Christian Churches, but it has been restored in the Writings of Swedenborg.

In the chapter on the Marriage of the Lord and the Church in the work on the "Sacred Scriptures," it discusses very fully with numerous instances and illustrations this principle of celestial and spiritual terms. There are words which relate to good and words which relate to truth, or to will and to understanding. In "Sacred Scripture," n. 84, a large number of pairs of such words are quoted, of which Swedenborg says: "They appear like repetitions of the same thing, such as brother and companion, poor and needy, waste and solitude, vacuity and emptiness, foe and enemy," with a large number of other pairs. "Such pairs of expressions which appear like repetitions of the same thing, run through the Word." The different names of God, namely, Jehovah and God, express a similar principle, Jehovah (translated LORD) expresses the Divine Good, and Elohim (God) expresses the Divine Truth or Wisdom. All these dualities in the Word express in spiritual things a similar quality as the corresponding dualities in the human body. One relates to good, the other relates to truth.

This being the case it is important in translating these terms that suitable English terms be used to exactly express the Hebrew equivalents wherever this is possible. This is one of the very important principles in the translation of the Word. But in this respect the translations of the Word into English are often defective. The English words used to translate celestial and spiritual Hebrew words are often reversed, which is like making the left brain do the work of the right, and the reverse.

Swedenborg shows that there are celestial and spiritual terms in the letter to express good and truth or love and

wisdom. This is one of the great proofs of the Divine nature of the Word. Translators have hitherto not known that there is any such spiritual sense in the words; consequently they have not known that these words are of any more use than expressions to make a finer rhetorical effect. But Swedenborg shows that they serve a high spiritual use, and are in fact important proofs of the Divinity of the Word.

III. Meaning of Specific Hebrew Words.

Not only are certain words of specific celestial and spiritual characters, but this quality of celestial and spiritual enters into vowels and even letters and syllables. Some vowels have the qualities of the celestial,—those that have the broad or long sounds, *ah, oh, oo*. Some have the spiritual quality of short, sharp sound. Words expressing the celestial have the celestial type of vowels of broad sound; and words expressing the spiritual have the short sharp vowels. One class corresponds to the affections, the other class to the thoughts. So we see that these two qualities run all through the Hebrew Word. In the very selection of words, the Hebrew term selected has regard to the meaning in the internal sense. Examples may illustrate:

> In the original language the "lame" is expressed by one word, and "he that halteth" by another, and by the "lame" in the proper sense are signified those who are in natural good into which spiritual truths cannot flow, on account of natural appearances and the fallacies of the senses; and in the opposite sense those who are in no natural good, but in evil, which altogether obstructs the influx of spiritual truth; whereas by "him that halteth," in the proper sense are signified those who are in natural good into which general truths are admitted, but on account of their ignorance, not particular and single truths; and in the opposite sense, those who are in evil and thus do not admit even general truths. (Arcana Cœlestia, n. 4302.)

Thus it may be seen that these two words apparently meaning the same thing refer in the spiritual sense to two different kinds of spiritual lameness. One kind refers to obstructions preventing the development of spiritual life by

natural appearances and fallacies of the senses which warp the judgment; and the other kind is descriptive of those in ignorance of truth, which prevents the development of the spiritual life. Everything of the Word, every peculiar expression, carries its own spiritual lesson. That this lesson may be perfectly expressed in an English translation, these spiritual and celestial terms should have their exact English equivalents. Swedenborg gives many specific examples of the use of Hebrew words to express spiritual conditions and qualities. Thus of Jacob it is said:

> He carried away all his acquisition, and all his substance which he had gathered. The acquisition signifies truth, and substance good. The reason why "acquisition" denotes truth, and "substance" good, is that in the original language "acquisition" is a word which also signifies cattle in general, and by "cattle" specifically are signified truths, when by "flocks" are signified goods; and by "substance" is signified the resources from which all these are procured. For when two things of nearly the same signification are mentioned in the Word, the one is predicated of truth and the other of good, on account of the heavenly marriage of truth and good in every particular of the Word. (*Ibid.*, n. 4105.)

IV. Series in the Word.

Another important principle involved in the Word Swedenborg expresses by the term "series." This is the principle of growth and development. One thing grows out of and is developed from a former thing, as the plant grows out of a seed. It is similar in the Word. The Word is not a haphazard conglomeration of old stories without regard to order and development. It is written in series in a perfect and logical order; but the order that rules and governs is the spiritual order of the internal sense. The Word is so written that it contains a spiritual sense under a natural order of events. But the spiritual idea rules and governs all things of the letter. This logical unfolding, one thing growing out of another, is expressed by the word "series." The historical events in the letter are in their series, and the spiritual things of the internal sense are in their series.

(See Arcana Cœlestia, n. 3304.) Of this series of the internal sense we read:

In the internal sense the whole and every particular, even to every jot, or to every least point, treat of the Lord; wherefore it is said that one jot or one tittle shall in no wise pass away from the law till all things be accomplished. And in Luke: It is easier for heaven and earth to pass away, than for one tittle of the law to fall (xvi. 17). He who does not know that all the particulars, even to the least, in the internal sense treat of the Lord and of His kingdom, and that from this the Word is most holy, cannot in any wise comprehend what it means that one point shall not fall, nor one jot or tittle pass away, and that it is easier for heaven and earth to pass away. For those things which appear in the external sense, do not seem of so great moment; but the internal text is so full of meaning that not even a single expression, howsoever small, could be omitted without an interruption of the series. (Arcana Cœlestia, n. 7933.)

Whatever is written in the Word is of such a nature that with angels it is turned into a corresponding sense, which does not at all appear in the sense of the letter; because what is worldly of the sense of the letter is turned into what is spiritual of the internal sense. (*Ibid.*, n. 4814.)

The angels perceive the internal sense of the Word when it is read by a man who regards it as holy, even though the reader knows nothing of its internal meaning. The man perceives only the literal sense; but the internal sense affects his mind subconsciously. This is the reason why many things of the letter, repugnant in themselves, do not affect the reader with revulsion. The internal series is dominant in the reader's mind, even though he does not consciously perceive it. Of this order we read:

I am Jehovah thy God is the first thing which is said by the Lord from Mount Sinai; this is because this ought to reign universally in each and all the things which follow, for what is first said, this must be kept in the memory in what follows, and must be regarded as the universal thing which is therein. The things said by the Lord are all of them of this description, namely: That the things first said are to reign in the things which follow, and involve them, and so successively the things which are in the series; the things which follow in this chapter are the precepts of the Deca-

logue, which are internal truths, and next statutes, which are external truths; in the latter and in the former the Lord must reign as to the Divine Human, for they are from Him, and are Him, since truths which are truths proceed all from Him, and the things which proceed from Him are Him. That the Lord as to the Divine Human is what ought to reign in each and all the things of faith, is also known in the churches, for it is there taught that without the Lord there is no salvation, and that every truth and good of faith is from Him, thus inasmuch as He is the source of faith, He is the faith pertaining to man, and if the faith, He is also every truth whch the doctrine of faith derived from the Word, contains; hence also it is that the Lord is called the Word. That those things which precede must reign in those things which follow, and thereby in the series, as was said above, is manifest from each of the things which the Lord spake, especially from His prayer, which is called the Lord's Prayer; in that prayer all things follow in such a series. What is first therein is inmost, and what follows in order adds itself to the inmost successively, and thereby increases. What is inmost reigns universally in those things, for hence it is essential to the existence of all. (Arcana Cœlestia, n. 8864.)

The whole Word of the Lord embodies this principle of series. The first word and first statement includes and embodies all that follows, as a seed contains in embryo the whole plant. For instance, the first word in Genesis, and the first verse, and the first chapter, are as it were the seed or the head from which all things that follow are developed. "*Berashith*," "*In beginning* God created the heavens and the earth." The "six days" in their order involve the very order of the entire process of regeneration. Even the apparent dislocation of the creation of sun, moon, and stars from the first to the fourth day expresses an important truth in the spiritual sense. The order of creation as viewed by science, as shown in Swedenborg's "Principia," is that the sun was first created; and this is true of all suns before their planets were created. But the order in Genesis I expresses the order of their appearing, as representing an important spiritual truth concerning regeneration, that although God is operating from the beginning,—"*In beginning God*," —yet man at first does not see, perceive, and acknowledge

the operation. This acknowledgment comes at a later stage of his spiritual development, as is manifest on reading Swedenborg's spiritual explanation of Genesis I.

The seeming dislocation is really the dominance of the internal series placing the perception and acknowledgment of the Lord's Divine operations in man's regeneration in its true order. For although the Lord operates interiorly in everything of man's spiritual development, yet the clear perception of this fact comes in that stage represented as the fourth day by the creation of sun, moon, and stars.

There are many such seeming dislocations in the Word. The critics assume that these are real dislocations made by writers, redactors, and redactors of redactors. They teach that the final form of the books of the Word came near the close of the Jewish Church. Many illustrations of this are contained in what is called the Rainbow Bible, where the compilers do not hesitate to transpose chapters and verses in the most extraordinary manner according to their whims and notions, they believing that the writers of the books made extraordinary blunders in the arrangement of the contents of the Word. Such arbitrary and imaginary rearrangements utterly destroy the series; for the series of the Word is not determined by the facts of history nor by the order of their happening, but by the series of the internal sense.

This principle may be seen where Swedenborg is explaining some laws in Exodus XXI: "He that curseth his father and his mother, dying he shall die."

"Dying shall die," signifies damnation. How each of the things cohere in the internal sense is evident from what has been said and shown; for the internal sense treats in a series of the denial, blaspheming and profanation of truth and good which are from the Lord, but in the external sense no such series appears, for the subject treated of in this latter sense is various, as concerning those who smite a man that he dies, concerning those who slay a companion by deceit, concerning those who smite father and mother, concerning those who steal a man and sell him, also concerning those who curse father and mother; such is the Word in

particulars, namely, that in the external sense things follow in order and as in a chain, although in the external sense, that is, in the sense of the letter, they are scattered and in many cases divided. (Arcana Cœlestia, n. 9022.)

We might illustrate this subject of series in the internal sense of the Word by many passages from Swedenborg; but we have quoted enough to show that the Word is so written in the letter for the purpose of expressing a spiritual and Divine series relating to heaven and the Church. The spiritual lesson is the real series. Every particular of the letter is governed and arranged to express the spiritual series of the internal sense. The minute details of the letter, the arrangement of the words, the curvature of the letters all are designed to express spiritual things. Even the seeming defects and omissions of the letter, as in the cases mentioned above, have their reasons for being so in the contents of the spiritual sense. The critics know nothing of the spiritual sense, not even that it exists. They dislocate and destroy the series of the Word when they attempt to rearrange or change the order of the things of the literal sense; or when they leave out or substitute other things.

V. Names of God.

One striking use of dual expressions in the Word is in the names of God. "Jehovah" and "God" frequently occur in the Word of the Old Testament, and correspondingly "Jesus" and "Christ" in the New Testament. The reason for this use of dual expressions is that one refers to the Divine Love or the Divine Good and the other to the Divine Wisdom or the Divine Truth. When the name "Jehovah" or "Jesus" is used, the Lord's Divine Love is actively and manifestly operative; when the term "God" (*Elohim*) or "Christ" is used, the Divine Wisdom is operative. For instance, in the first chapter of Genesis the name for God is alone used throughout the chapter to express the principle that in the work of regeneration in its successive steps the Divine Truth or Divine Wisdom takes the lead as the active

agent. But in the second chapter when the progression of regeneration with its combats has been completed, the name "Jehovah God" is used, "Jehovah" being the name to express the Divine Love which is now manifested. We see here a remarkable use of these names to express the two universal attributes of the Divine nature. The Lord is Divine Love or Divine Good itself. This He wills and does. The name "Jehovah" expresses this Divine quality. But God is also Divine Wisdom or Divine Truth. This attribute is also expressed in the Word by the term "God" (*Elohim*), which means in the Hebrew "strong," so that the plural, *Elohim,* expresses the infinite strength or power of God; and this omnipotence comes from His infinite wisdom. Usually in the Hebrew the name for God is in the plural, *Elohim;* but the verb is in the singular, showing that not a plurality of gods is meant but a plurality of powers. God's wisdom embraces an infinity of truths, but they constitute a one. Sometimes the name for God is used in the singular expressing the Divine power. In fact three forms of the word are used. "He erected there an altar. And he called it *El Elohe Israel*"; "he called it God, the God of Israel." Of this we read:

That the altar was called El Elohe Israel, and by it was signified interior worship from the Divine spiritual, is because El Elohe in the supreme sense is the same as the Divine spiritual, and so also is Israel. That Israel is the Lord as to the Divine spiritual, and in the representative sense the Lord's spiritual church, or what is the same, the man who is spiritual, may be seen above (n. 4286, strictly according to the words, God of Gods. In the Word. 4292). El Elohe in the original language signifies God God, and Jehovah or the Lord is in many places named El in the singular, also Eloah, and He is likewise named Elohim in the plural, both sometimes in one verse or in one series. He who does not know the internal sense of the Word cannot know why it is so. That El involves one thing, and Eloah another, and Elohim another, every one may judge from this, that the Word is Divine, that is, derives its origin from the Divine, and that it is inspired therefrom as to all its words, yea, as to the least point of all. What El involves, when it is named, and what Elohim, may be evident from what has

been occasionally shown above, namely, that El Elohim or God is named when truth is treated of (see n. 709, 2586, 2769, 2807, 2822, 3921, 4287). It is from this that by El and Elohim in the supreme sense is signified the Divine spiritual, for this is the same as the Divine truth, but with the difference that by El is signified truth in the will and act, which is the same as the good of truth (n. 4337, 4353, 4390). It is said Elohim in the plural because by truth Divine are meant all truths which are from the Lord. Hence also angels are sometimes called in the Word Elohim or gods (n. 4295)—as will also be manifest from the passages adduced from the Word below. Now since El and Elohim in the supreme sense signify the Lord as to truth, they also signify Him as to power; for truth is that of which power is predicated, since good acts by truth when it exerts power (n. 3091, 4015). Therefore where power from truth is treated of in the Word, the Lord is called El and Elohim, or God. (Arcana Cœlestia, n. 4402.)

VI. Additions and Omissions.

Swedenborg in speaking of the series in the original shows that any additions not in the original interrupt the series, and any omissions break the series. Thus when Uzzah put forth [*his hand*] to steady the ark, he died. Of this Swedenborg says:

The ark represented the Lord, thus all that is holy and celestial. Uzzah's putting forth [*his hand*] to the ark, represented man's own power, or what is his own (proprium); and as this is profane, the word *"hand"* is understood, but is not expressed in the original, lest it should be perceived by the angels that such a profane thing had touched what is holy. And because Uzzah put it forth, he died. (Arcana Cœlestia, n. 878.)

A similar meaning is in the case of Jeroboam, when he put forth his hand to lay hold of the man of God who spake against the altar of Jeroboam's idol worship. Jeroboam's hand was "dried up."

Here the hand signifies man's own power (the proprium), which is profane, and that it wished to violate what is holy by putting forth the hand against the man of God; wherefore the hand was dried up; but as Jeroboam was an idolater and therefore could not commit profanation his hand was restored. (*Ibid.*, n. 878.)

VII. The Spiritual Series Revealed.

Now since the state of the church as to love and faith is

described in the spiritual sense of the Apocalypse, therefore no one can know what all the things in its series involve, but he to whom it has been revealed from heaven, and to whom at the same time has been imparted a knowledge of the internal or spiritual sense of the Word. This I can asseverate, that each thing there, nay, that every word, contains with it a spiritual sense, and that the all of the church, as to its spiritual state, from the beginning to the end, is fully described in that sense; and because every word there signifies some spiritual thing, therefore not a word can be wanting without the series of things in the internal sense thereby sufferng a change; on which account, at the end of that Book, it is said, "If any one shall take away from the words of the book of this prophecy, God will take away his part from the Book of Life, and from that holy city, and from those things which are written in that Book" (Rev. xxii, 19). It is the same with the books of the Old Testament; in them also every thing, and every word, contains an internal or spiritual sense, wherefore not one word can be taken away from them either. Hence it is that, of the Lord's Divine Providence, those books have been preserved entire to an iota since the time in which they were written, and that by the care of many who have enumerated their minutest particulars; this was provided by the Lord on account of the sanctity which is within each iota, letter, word, and thing they contain. (Last Judgment, n. 41.)

A similar statement is made in the "Doctrine of the Sacred Scripture," where it is said:

The style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, is at all to be compared; for every other style is as darkness is to light. The style of the Word is such that there is holiness in every sentence, and in every word, and in some places in even the very letters. This is why the Word conjoins man with the Lord, and opens heaven. . . .

Therefore in order to remove all doubt as to such being the character of the World, the Lord has revealed to me the Word's internal sense. In its essence this sense is spiritual, and in relation to the external sense, which is natural, is as soul is to body. This sense is the spirit which gives life to the letter; it can therefore bear witness to the Divinity and Holiness of the Word, and convince even the natural man, if he is willing to be convinced. (Doctrine of Sacred Scripture, nn. 3, 4.)

Again we read:

Everywhere in the Revelation it is the same. Be it known that in the spiritual sense all things hang together in a continuous connection, which is fitted together in such a manner by the force and meaning of all the words in the literal or natural sense, that if even a little word were taken out of it, the connection would be broken and the coherence would perish. In order to prevent this, it is added at the end of this prophetical book, That not a word shall be taken away (Rev. xxii, 19). It is the same with the books of the prophets of the Old Testament: in order to prevent anything from being taken away from them, it came to pass of the Lord's Divine Providence that everything therein down to the very letters was counted. This was done by the Masorites. (*Ibid.*, n. 13[4].)

Swedenborg often refers to this fact that the Word has an internal sense and that viewed from this it is in a most perfect series. He could thereby perceive the series, one thing following another in perfect order. He thus examined the whole of the Word of the Prophets. Of this he says:

I may first mention that I have been permitted to run through all the Prophets and the Psalms of David, and to examine each verse and see what it treats of, and I have seen that the only subjects treated of are: the church set up anew and to be set up anew by the Lord; the advent, combats, glorification, redemption, and salvation, of the Lord; heaven from Him; and, with these, their opposites. As all these are works of the Lord, it became evident that universal Holy Scripture is concerning Him, and therefore that the Lord is the Word. (Doctrine of the Lord, n. 37.)

By much experience, it was given me to know, that through the Word man has communication with heaven. While I read through the Word, from the first chapter of Isaiah even to the last of Malachi, and the Psalms of David, and kept the thought in their spiritual sense, it was given me to perceive clearly, that every verse communicated with some society of heaven, and thus the Word with the universal heaven: from which it was manifest, that, as the Lord is the Word, heaven also is the Word, since heaven is heaven from the Lord, and the Lord by the Word is the all in all of heaven. (True Christian Religion, n. 272; Doctrine of Sacred Scripture, n. 113.)

VIII. The Jewish Nation Preserved on Account of the Hebrew.

In a number of places Swedenborg teaches that the

Jewish nation was preserved for the sake of reading the Word in the Hebrew, and for the preservation of the Old Testament. If the Jews had lost their identity after the Christian Church was established, as the ten tribes were lost after the Assyrian captivity, the Old Testament would not have been preserved in its integrity. For the Christians did not revere the Old Testament as did the Jews. For this reason, although the Jews were scattered through many nations, they met together in their synagogues and read the Word in the Hebrew, and they were extremely careful in copying it, counting even the verses and words to see that the number coincided with the official copies. Of this we read:

That the Word might not be lost, it has been provided by the Lord that the Jewish nation, with whom is the Word of the Old Testament in its original tongue, should still survive and dwell dispersed through much of the earth. Though this nation denies that the Lord is the Messiah or Christ, foretold by the prophets, and though it is evil in heart, yet the reading of the Word by them has communication with certain heavens; for correspondences communicate, whatever the quality of the person who reads, if only he acknowledges the Word to be Divine. This is the case today, as formerly; for when Moses, Abraham, Isaac, and Jacob, David, Elias, and many others named in the Word are adored by them as deities, then the heavens perceive the Lord, instead of these persons, not knowing the person in the world from whom that holy of worship proceeds. Such is the conjunction of heaven with man by means of the Word. (The Word, Post., Posthumous Theol. Works, p. 348-9.)

Other expressions to the same effect are the following:

Inasmuch as it was foreseen that Christians would almost reject the Word, and would likewise defile its internal things with things profane, therefore that nation has been preserved until this time, according to the words of the Lord in Matt. xxiv, 34. (Arcana Cœlestia, n. 3479; see also n. 4231.)

From all this it can now be seen that the Israelitish and Jewish nation was not chosen, and still less that it will be chosen; and also that there was not anything of the church with it, nor could be, but only the representative of a church; and that the reason why it has been preserved even to this day, has been for the sake of

the Word of the Old Testament (n. 3479). (Arcana Cœlestia, n. 7051[e]; see also Contin. Last Judgment, n. 81, True Christian Religion, n. 843, Last Judgment, Post. nn. 254, 255, 261.)

That nation has been preserved and has been scattered over a great part of the world for the sake of the Word in its original language, which they, more than Christians, hold sacred. . . . Such is the end in the Divine Providence, for the sake of which the Jews have been preserved and scattered over a great part of the world. (Divine Providence, n. 260[e]; see also Spiritual Diary, n. 5619.)

If the reading of the Word in the Hebrew by the Jews has had such a marvelous effect that a nation scattered over the world among many nations has been preserved for the sake of that use, is it not one of the important uses of the New Church to diligently study and read the Word of the Old Testament in the original Hebrew? At least, should not the ministers of the Church cultivate this reading, and the Theological Schools diligently teach the Hebrew language?

IX. Swedenborg as Translator of the Hebrew Word.

From what has been now said we may see that Swedenborg was granted knowledge by which he could translate and perceive the nature of the Word, both as to the literal sense and as to the internal sense.

1. The Hebrew is especially adapted as a language to be the means by which the Lord could reveal His Word to the world. Consequently in explaining the Word it was necessary to translate the Word from the Hebrew, and not be content to use even the excellent translation of Schmidius in the Latin.

2. No previous translator of the Word knew that the Word has an internal sense in which all things follow in order in a most perfect series from first to last. Nor could they use this principle to detect the unity of this series, observe whether omissions or additions interrupted the series. They could not apply this principle in the determination of the integrity of the letter of the Word.

3. Swedenborg recognizes that in many parts of the Word there are what appear to be breaks and interruptions,

and also what seem to be superfluous repetitions, appearing to be merely rhetorical flourishes; but when viewed from the spiritual side they express absolutely essential principles of the Divine Word. Neither from what seem like omissions, additions, and dislocations can the Divine Word be amended merely from the literal side.

4. Swedenborg makes reference to being given opportunity to examine and observe the whole series of the Word from Isaiah to Malachi, showing that when read in its series it connects with all the societies of heaven. Thereby the unity and integrity of the text of the Word is proved in the Hebrew. He also shows that the Divine Providence has operated to preserve the text in its integrity by the extraordinary care of the Masorites.

5. The spiritual and celestial terms in the Hebrew, and the extraordinary groups of words of similar meaning, relate to good and truth, the celestial terms expressing good and the spiritual terms truth, even to the minute detail of the kind of vowels used in the Word.

6. The Hebrew Word is also extraordinary in this, that it has its parallels in the human body in its dual organs, its trinal degrees, its series of organs, and its unity as a whole. In a word, the living human body and the Hebrew Word by their parallelism show forth the Divine hand in their creation.

JOHN WHITEHEAD.

EDITORIAL DEPARTMENT

OUR BOOK OF WORSHIP

We are familiar with the teaching that the life of religion is to do good, but we too often overlook the conditions required for doing what is really good. Some of our natural impulses are good, some are not. In our present day highly sophisticated and artificial, not to say perverted, life, our natural desires and satisfactions need more than ever to be purified by rational and moral intelligence grounded in religious principles. We cannot trust our feelings; our tastes are degraded and perverted by the tainted moral and intellectual atmosphere in which we live.

Doing good under these conditions calls for an extraordinary degree of religious cultivation. Religious truth expressed in adequate forms of doctrine, however indispensable, needs the strength and support of suitably cultivated affection and sentiment, disposition and habit.

The Church with its doctrinal teaching, its social life, and its regular public worship, is the chosen agency for providing the appropriate conditions of doing what is really good. The Church furnishes the religious atmosphere in which clear thinking and correct feeling may be cultivated on a higher plane than that of worldly motives and interests; it furnishes the religious light and the religious motive needed to move and direct our life in the world.

Our Book of Worship, in its present form more than ever, is admirably adapted to the purpose of cultivating the religious spirit, of giving religious instruction, and of moulding the community into a Church. Its orderly simplicity, its wealth of Christian material, its obvious directness of Christian appeal, give it the character of uniqueness as well as of excellence. It

is not too much to say that it is the most successful attempt that has ever been made to formulate Christian worship.

The Episcopal Prayer Book is extraordinarily successful in cultivating the Church spirit, and in promoting loyalty and devotion; but it is marred by occasional unchristian language. Prayers to God for Christ's sake do not acknowledge the Lord as the one and only God of heaven and earth. The tripersonal God of the doctrine of the Trinity does at most acknowledge the Lord Jesus Christ as one God of the three. The language of our Book of Worship is absolutely consistent in the acknowledgment of the Lord as God; the prayers are addressed to Him alone.

Our Book of Worship is the fruit of historic growth, the outcome of much varied experience and constructive effort. It is not the work of a few individuals nor of a few societies, but of the whole Church so far as represented in the General Convention. This history is worth recalling. It should in fact be carefully and thoroughly worked up and presented in a complete monograph. It seems fitting to sketch it in this connection.

The first Book of Worship that appeared in this country was that used by the Baltimore Society of the New Jerusalem; it was published in 1792. It was a reprint, with modifications and additions, of the third edition of the English Book of Worship constructed presumably by Robert Hindmarsh. This reprint was initiated, and the expense of publication borne, by Robert Carter of "Nominy Hall," Westmoreland County, Virginia. It was formed in general after the model of the English Prayer Book, but the material was substantially different and the order freely changed. As this book was the predecessor of the various books of worship which were constructed in the several New-Church societies as they were organized in the different localities, and was to some extent a model for them, it is worth while to pause for a brief description of it.

To begin with there was the Calendar for the daily reading of the Psalms and of the Lessons for morning and evening, besides the reading for the special days of the Christian year. Then followed the order of the morning and evening Services,

the forms for Baptism (infant and adult), and the Holy Supper, a catechism, and three hundred and four hymns, written by the Rev. Joseph Proud (in three months' time it is said), with seven doxologies, and finally a table of first lines of the hymns and their numbers.

The order of morning services in bare outline is as follows: 1, opening sentences; 2, exhortation; 3, confession; 4, Lord's Prayer (the people to respond with "Amen" after all prayers); 5, prayer; 6, the Ten Commandments (read by minister standing, the people kneeling); 7, explanation by the minister; 8, first lesson; 9, doxology (repeated, not sung); 10, psalm or hymn; 11, prayer; 12, psalter and doxology; 13, prayer; 14, second lesson; 15, prayer; 16, creed (minister and people together, all standing); 17, form for thanksgiving (read by minister, people standing); 18, extracts from the Writings (to be read by the minister at his discretion); 19, Lord's Prayer; 20, benediction (minister standing, people kneeling). The order for the evening services is the same somewhat abridged.

With much change of material and some change of order, this form is substantially that of our present Convention Book of Worship. This is due to the fact that the English Prayer Book is an historical growth, and uses language common to all Christians. There were, however, other attempts to construct a liturgy by other societies as they were organized.

The next earliest Book of Worship was that used by the Philadelphia Society. In the report of that Society to the first Convention, May 15-17, 1817, it is stated that "The service is conducted in conformity with the Liturgy lately published at Philadelphia." The New York Society reported on the same occasion that "The service is conducted according to the Liturgy published at Philadelphia." It would seem, then, that there were two books of worship in use at that date, 1817; one published by the Baltimore Society, and the other by the Philadelphia Society. Other societies used one or the other of these.

At the Third General Convention, which met at Philadelphia in May, 1820, the Committee on Communications reported that

its attention had "been drawn to the subject of a new edition of the Liturgy and Hymns." It reported further that

> The first edition, of seven hundred and fifty copies, has entirely run out, and there is a considerable demand, which cannot be supplied. It was thought that, if the Convention had been largely attended, and the churches of Baltimore, Philadelphia, New York, Boston, and others, could have agreed upon such alterations of the former edition as would have made it acceptable to them all, a new edition could have been procured at a cheap rate, and a uniformity of worship established.

This is, it seems, the first movement towards a uniform order of worship, and a common book. The Committee presented for adoption by the Convention a resolution recommending that the churches of Baltimore, Philadelphia, New York, and Boston appoint a committee of three members from each of their respective societies to consult upon the subject of a new edition of the Liturgy and Hymns; and in case of agreement to publish a book to be recommended for adoption by the various societies throughout the United States. The committee so appointed went to work and prepared a "New Liturgy and Hymn Book." At its next meeting, 1821, the Convention adopted this book, and recommended it for use by the societies of the Church. The book was published in 1822. As this book was in common use by the societies of the period, and therefore has some historical importance, it seems to call for a brief description.

First, we have the forms for the morning and evening services. Then follow in order the Articles of Faith, the forms of Baptism of infants and adults, the Holy Supper, Matrimony, and Burial of the Dead. To this is added a classified selection of two hundred and eighty-five hymns, with an index of the first lines. The order of worship follows in general the Baltimore Liturgy, but there are important differences.

The opening sentence, "The Lord is in His Holy Temple," etc., is used. Then the 84th Psalm is read alternately, where we now use the Responsive Invocation. After this comes the body of the prayers, closing with the Lord's Prayer. Instead of the appointed psalter, one or the other of three selected psalms is read alternately. After each of the Lessons a chant

or hymn is sung, followed by a Doxology. Next the Ten Commandments are read by the minister, the people standing, followed by a response read by the minister, and continued by some sentences spoken alternately by minister and people. A hymn is sung before and after the Sermon. The service closes with the Benediction.

As compared with the Baltimore Service, we see there is improvement in liturgical form. Responses, spoken and sung, are introduced in suitable connections; the prayers are assigned to an appropriate position; and the leading features are given a distinctive setting. It seems, however, that there was a reaction against an advanced liturgical service; or it may be that the full order was nowhere used.

In Philadelphia, in 1830, a new book was published for the use of the second Church of the New Jerusalem, in which the order of worship was very much changed and abridged. Selections were assigned to be sung after the prayer, after the sermon, and on special occasions, a hymn followed the one and only Lesson, and the Ten Commandments followed immediately upon the opening sentences. The order for the evening Service was the same, except for the omission of the Ten Commandments.

In Boston, there was a radical departure from the Book of Worship recommended by the Convention in 1822. In 1829 there appeared "The Book of Publick Worship prepared for the use of the Boston Society of the New Jerusalem." It was compiled and arranged by the Rev. T. B. Hayward, who wrote a lengthy Introduction stating the principles upon which the book was based, and explaining the Chants and the Choruses which were the only musical features. No hymns were used. No order of worship was given, but there were brief directions as to the use of the materials presented. There were no Rites and Sacraments except a form for Baptism. The most important innovation was the body of Chants and Choruses.

During the period from 1822 to 1836 there seems to have been much experimentation by the several societies with the Order of Worship. Then the Convention again appointed a

committee to prepare a new Book of Worship; and the book appeared in 1836. It had an Order of Worship, and followed in general the form in the book of 1822, but adopted some of the features of the Boston book of 1829. The main principle of the Boston book was that only the language of the Word should be used in the Services. The two Lessons, the Ten Commandments, the Blessings, and the Sermon followed in order. A selection was sung after each of these features. Forms for Baptism, the Holy Supper, Marriage, and Funerals, were given, also Articles of Faith. The rest of the book was taken up with three hundred and forty-four Selections, and thirty-six "Scripture Glorifications," or anthems. This book reappeared in successive reprints until 1850.

The prevailing dissatisfaction with the books in use was recognized by the Convention; and at the meeting in 1850 a committee was appointed to investigate more fully the usages and wishes of the various societies, and to report to the next Convention. The committee reported as directed, and recommended that a committee be appointed to revise the Book of Worship. This was done, and after three years of hard work the new book was produced, being published in 1854. It made changes both in the material and in the order. After the Opening Sentences and a collection of prayers, Responsive Sentences were introduced. A very brief Psalter preceded the First Lesson, and five Responsive Services followed. After the Second Lesson and before the Sermon, one of eight "Responsive selections," or a Selection or Hymn was used. An Anthem, or Selection, or Hymn with the Benediction closed the service. This book, prepared by order of the Convention for use in all societies throughout the country, as the previous one in 1836 had been, proved no less unsatisfactory. For at the meeting in 1875, the Convention instructed the Executive Committee to provide for a revision of "the Convention's Liturgy" with a view to making it "acceptable to all parts of the country," and to confer with the Commission of the Conference of Ministers, already engaged in preparing a new liturgy.

In the meantime there had arisen in the Church a man of real

genius for liturgical construction. The Rev. Frank Sewall was a scholar of literary and musical gifts, with a sense of good form and an appreciation of history. While studying in the European universities, after graduation at Bowdoin, he pursued with deep enjoyment an intimate acquaintance with the forms of worship in both the Catholic and the Protestant Churches, and in this way acquired a knowledge of the historical materials and orders of Christian worship in general. During his pastorate in Glendale, Ohio, he brought out, in 1867, his "Prayer-Book and Hymnal for the Use of the New Church." It was a well-informed collection of historical materials, selected and ordered for New-Church worship. It had the Lessons for the Christian and the calendar year, the order of worship, the body of prayers, the litany, the complete psalter arranged for morning and evening reading for every day of the month, lauds and complin, antiphons, collects, and gospels, forms for baptism, confirmation, Holy Supper; marriage, visitation of the sick, and burial of the dead, chants and anthems, fifty selections, two hundred and eight hymns, doxologies, and indexes. Many or most of these features were incorporated in our later books of worship.

Under the instruction of the Convention at its meeting in 1875, referred to above, the Executive Committee through a special committee proceeded with the revision, and reported the completion of its work to the Convention of 1876. The book appeared the same year in three editions. The order of worship was much simplified and improved; the "Psalter Edition" was in general the same as our present book.

This left the situation somewhat better, but not satisfactory. There were now three books in use: the "Boston Edition," the "New York Edition," and the "Psalter Edition." The first two were alike, except that the former used the word Jehovah instead of Lord. The Psalter Edition added the Litany, and substituted the entire psalter for selected portions. In the course of a few years dissatisfaction began again to be expressed, and various efforts for improvement were made.

In 1892 the Council of Ministers appointed a committee on

liturgical revision "with a view to the improvement of our present book of worship, and to the unification of our liturgical usages." The committee reported annually, but "no work seemed desirable." At the meeting of the Council in 1901, the committee was discharged and a new committee appointed. Thereafter the work of revision went forward steadily. In 1906 it was proposed to set the entire psalter in the Book of Worship to music; and in 1910 the committee reported that this had been done. In 1912 the Convention was presented with a tentative edition of the new Book of Worship complete. The Convention received it with "much satisfaction," provided for its publication, and recommended its use by the societies of the Church.

Thus our Book of Worship represents more than a hundred years of liturgical construction and growth. It contains all the essential features of the previous books, with an improved order and a greater wealth of materials. If we examine the previous books in chronological order, we find that there has been a gradual approach to the present book. If we compare the new book with the old, we find as additional features: the Calendar for daily readings, morning and evening, and Lessons for particular days; the entire psalter arranged for morning and evening reading every day of the month, and set to music in the form of numbered selections; together with forty-seven selections from other parts of the Word; prayers and Gospels for the Sundays and Church days of the year. The whole body of hymns is omitted, having been transferred to the "Magnificat."

As a result of years of varied labor, the Church now has a Book of Worship which for wealth of Christian material and for orderly arrangement is unique in liturgical history, and so far the finest achievement of the Church's undertakings. Aside from the Bible, it is the Church's chief means of cultivating Christian affection and sentiment, and of promoting Christian life of thought, word, and deed. The most important and helpful feature of Church life is the regular Sunday morning worship. "The Morning Service" in our book is beautiful in form and substance, and should be used without change to get

the full benefit. Some analysis and interpretation may help those who have not given it study to appreciate the religious beauty of it. But of course the fullest appreciation is felt in the use of it Sunday after Sunday, until it is embodied in every fibre of one's affection and sentiment.

All worship must have some form and order, which should be the appropriate expression of worshipful states of mind and heart. The order should have a suitable form of beginning and end. Reading from the Word, prayer, praise, song, and some form of special religious instruction, are the leading features of the worship. In the New Church, worship is addressed to the Lord Jesus Christ as the one only God. Worship is a turning of mind and heart to the Lord, and naturally begins with some form of address and acknowledgment.

Let us turn to our order of worship in the "Morning Service," and try to enter into its spirit and significance. First of all there is a collection of short sentences and prayers to be used on entering the Church and taking our seats. The worship proper begins with the opening of the Word by the minister when he comes into the chancel. Then the Lord's presence is acknowledged in the opening sentence, "The Lord is in His Holy Temple," etc. This is followed by the "Introit Sentence," which is meant to give fuller expression to the acknowledgment. The minister and people join in the "Invocation," read responsively in alternate lines; this brings the people into active responsive participation. All this is the form of acknowledgment expanded. Then follows the "Invitation" to prayer, the general "Confession," prayer for forgiveness, and the Lord's Prayer. As we see, the form is in accordance with the principle that the Lord is to be approached first of all in acknowledgment, in humility of spirit, in confession, in thankfulness for all his mercies, and with prayers for deliverance and help. This part is a general introduction to the worship, and should bring us into a fuller sense of the Lord's presence, and give us a feeling of assured peace and inward joy. With this experience we are lifted to the heights of praise, and the next part of the service is the form of praise.

This is opened with the responsive lines, "O Lord, open Thou our lips," etc. "The Sanctus" is a response in song to this opening, and is followed by the "Introit Selection," and "The Psalter for the Day." The "Doxology" is the ascription of the praise to the object of our worship, the Lord Jesus Christ. The Psalter is properly a song of praise, and in our Book it is arranged to be sung throughout; the Introit Selection carries over the spirit of song into the responsive reading. The Doxology gives to all the praise the New-Church form, the distinctively Christian form.

The third and central feature of the worship is the reading from the Word. This properly includes the two Lessons, one from the Old Testament and one from the New. Each of these is given its appropriate setting. "The Trisagion" is the beautiful and appropriate response in song to "The First Lesson"; this is expanded by "A Responsive Service." "The Second Lesson" has its appropriate response in "The Gloria," which ascribes all the truth and light of the reading to the Lord as the one God of heaven and earth; this ascription is made more definite and complete by the "Benedictus," which concludes the praise part of the Service.

The whole Service up to this point is our form of approach to the Lord, rich and varied for the purposes of regular Sunday morning public worship. With the inspiration and elevation of thought and feeling gained in this approach, we pass to the body of special instruction and reflection. This is fitly introduced by reciting "The Faith" of the Church. The body of special prayers look to enlightenment and to conduct. The Hymn is a means of expressing in our own words the emotions stirred by the Divine instruction of the two Lessons, and lifts us into a state to receive the instruction of the Sermon. The "Ascription" points us to the Lord as the Source of light and blessing.

The Offertory looks to the practical work of the daily life. The closing Hymn is the response in song to the Service as a whole. The "Closing Prayer" expresses our sense of need and thankfulness, and our resolve to make use of the inspiration

and the enlightenment derived from the Service. The "Benediction" leaves us with the sense of the Lord's Presence and Operating Grace. The Service ends with the closing of the Word by the minister. After the Benediction, the "Nunc Dimittis" may be fittingly sung while still kneeling.

With this interpretation and understanding of the Service, as a whole and in its details, its organized structure, we are prepared to use it with sensible benefit. It should enable us to come to Church with confident expectation of religious joy, satisfaction, and help; it should be the means of lifting us and keeping us in the Lord's presence; of sending us into our several walks of life with increased zeal and intelligence. It should also be a means of moulding us into an organized worshipping body, of making us a Church, by bringing the Church into us. Our Book of Worship is our Church book; it meets a constant and common need. We need a cultivated and well established Church feeling, a vital experience of participation in an organized worshipping body, and in a spiritual communion. We need to feel the Church as the Lord's means of reaching the common body of humanity, through affection, thought, motive, and deed. Our feeling for the Church should be inspired with the affection, reverence, and devotion which the Lord gives us when we love the Bride the Lamb's Wife. Our Book of Worship is beautifully adapted to cultivating these feelings, and should be cherished and used for this purpose.

Lewis F. Hite.

WHY A NEW CHURCH?

We do not intend to consider the question whether there is a call for a New-Church organization, but the question which lies beyond that. We live and work in a great expectation, that a Christian life and thought are now to come, in comparison with which earlier Christianity will in many respects seem a Christianity in name only. What a bold hope it is! Yet such a development, and only such a development, do we mean by a New Church.

On what do we rest the expectation?

The observer who is not a New-Churchman, but who joins him in this bold hope, argues that such a deepened Christian life and thought must come, if Christianity is to carry on at all. He thinks so not merely because materialistic interest and other unfavorable tendencies will be overcome only so. As one outstanding religious leader puts it, only a better Christianity can handle to good ends the vast increase in power which modern civilization enjoys. But the truth is that tendencies salutary in themselves also make it imperative that a deepened Christian life and thought come.

In and out of the churches a moral idealism is at work which is intent on world improvement and human well-being. It is a passion for humanity's increased good and integrity. It is not altogether patient with religious thought which defers the good goal to another world. It is not content with religious interest which restricts itself to individual salvation, and even to that in a narrow sense, in which one's business is sheltered from saving influence. This ethical impulse is widespread, and it wins expression no more in poetry than it does in the settlement house and in the conduct of many a great, humane business. So well lodged in moral aspirations is this regard to present human well-being, that a Christianity which is other-worldly and individualistic, grows not to fill the need. A Christianity must come which is socially-minded and intent on its goals here as well as beyond. It must come because Christianity will have to be at least as lofty and perceptive as the best moral impulse of the day.

Again, a Christianity must come which has a modern conception of the world. Almost to recent times Christianity went on doing its thinking in terms of the Old Testament conception of the world. The world was quickly created; it was limited in extent; it was fixed or static. Or if it was not the last-named, that was because incalculable forces which did not belong to it could break into it and effect unexpected results. But now science has succeeded in making popular a very different conception of the universe in which we live. It is a world

of inconceivable extent. It is alive throughout, every atom, and less, a lively concentration of unmeasured energy. It is of uniform action, not liable to the irruption into it of forces strange to it. And it came to be slowly, over long ages; indeed, it is in process of being fashioned at this moment. Instead of a creation finished in the past, after which God rested, the creation we know is contemporaneous, quite in view of the words, "My Father worketh hitherto, and I work." Is there any future for a Christianity which will not think in the terms of the present conception of the world? Thus others besides New-Churchmen would insist that a new Christian Church must come. Conditions force it, and among other strong influences the power of the fullest and most accurate conception of the universe to which we can attain.

First of all, then, to the query why a New Church, in the sense of a new development of Christian thought and life, we should answer that it has to come. The situation in Christendom forces it. Not only do threatening influences do so, like materialistic tides, and militarism, but auspicious and welcome influences, like the contemporary conception of the world, and the loftiest moral impulses of the time.

From another point of view the question "Why a New Church" is in a class with such a question as why we may look for an age of steam, steel, electricity, radio and aviation. The former as well as the latter is here. A Christianity much altered from the traditional has already appeared.

Much Christianity, for example, is already thinking in the terms of the modern conception of the universe. It is not in the position simply of being confronted with that conception by a hostile science; it has been making the conception its own. In many quarters of Christendom this holds true for a half century back. In its doctrine of Providence, for instance, Christian thought reckons with a world of law. It has perforce discussed miracle *de novo*. And we need not suppose that only changes of thought have resulted from Christianity's having to reckon with a new conception of the world. A different order of Christian life has arisen. Why so much reference in current discus-

sion to adventurous religion or to Christianity as a venture? A finished world such as Christianity traditionally posited, is a world which at the best we can only accept. There is nothing else to do with it. Indeed, in the eyes of the traditional Christian, to think to alter it, as though in Providence it were not right, is impious. Contentment with one's lot, whatever it is, and resignation to circumstances, are part and parcel of traditional piety. But a world which is still forming under the hand of the Creator, and which is then not wholly the world He intends, is one which we not only accept but, mayhap, may also help shape. What is God striking towards? What does He wish done? Can we not venture to find out and lend a hand? It is this manner of Christianity which is emerging. It was never so little a religion which says that things are in God's hands; it has heard as it never before heard the summons, "Man, do your part." And when religion starts over again, does it not do so through a fresh summons felt by the human spirit?

Or consider the alterations which another widespread force has effected. As widely at work as any other influence today is the spirit of inquiry. This spirit has by no means confined itself to the sciences. It has been active in the world of religious thought. The demand has made itself increasingly felt that what we believe is to find its warrant not in creed or book or church, but where these must also find their warrant—in correspondence with the realities of the spirit. This means a new basis of thought, and an incalculably larger scope for thought. A Christianity so based in the realities of religious experience, and thinking as freely as this in the quest of truth, is a new Christianity. It is a Christianity with a new confidence in truth. Truth it evidently thinks is demonstrable, even the highest truth, though the modes of demonstration must be equally elevated. But only to draw in after a belief, in order to maintain it, any one's dictum, or the authority of ancient creed or present church, is to treat truth, it thinks, as though it were weak, and could not be substantiated from the reality of things. No matter how this spirit of inquiry arose. In part it is science's

inspiration, of course. In good part it must be His Who said, "Why judge ye not yourselves what is right?" It is the work of the Holy Spirit, whose vivifying breath "goeth forth to renew the face of the earth." Once present, anyway, in the realm of religious thought, this spirit will not be arrested. It has already done fruitful work. If it had done no more than put religious thinking on a more promising basis, of honest regard to the reality under inquiry, it would have done a priceless thing. But it has proceeded to effect many a wholesome revision of the body of Christian beliefs and convictions. It has pruned away many impossible and unreal views, and brought a sanity and an observance of what is central, vital, and unifying rather than divisive.

When we ask, then, Why a new Church, one answer is that it is inevitable. It is here. Not throughout Christendom, of course, or throughout any one body in Christendom, but emerging in many quarters; not full-grown, naturally, but inchoate. We keep exclaiming over the material development of our day, over the conquest of the air in aviation, over the mastery of space in radio; but there is good reason to exclaim, too, over a peaceful revolution which has been taking place in Christian thought and life. "If the new age is full of promise for science, for philosophy, for social welfare, no less is it so for religion." Among the many influences which have helped to bring in a new Christian thought and life are the spirit of inquiry and the modern conception of the world.

Others besides New-Churchmen will answer as above the question, Why a new Christian growth and life? New-Churchmen will always add a third and culminating answer. Not only must a deepened Christian thought and life come, for Christianity to survive at all, or to justify itself; not only is there a Christianity much altered from the traditional, emerging in many quarters; but a new Christian growth and thought have been Divinely provided for. That is a happy assurance and a mighty one in the troubled times of a transition and of a spiritual crisis; but this assurance the New-Churchman feels the whole world might have.

Christianity has been a thinking religion, and in any new growth will be only more so. But as we observe the efforts after revision of thought, a revision the need of which Christians generally concede, a certain frustration of thought is apparent. The more conservative Christian clings as closely as may be to traditional belief; the more liberal reviser is nevertheless still re-thinking the traditional message of Christianity, and little more. On that message, as on the Scriptures, to be sure, and not out of connection with either, the future must build. The one future for Christianity, avowedly, consists in a stronger faith in and a new apprehension of the principles of Christ. All the light to come must be implicit in the Gospels. But what is implicit there plainly must be made explicit. What the reconstruction of Christian thought requires is added material on which to think and a new light in which to think.

At the hands of that unpredictable genius and servant which Providence seems always to find, Christendom—so the New-Churchman is convinced—has this new material and fresh light. The Christian world has yet to ask whether it has not in the works of Emanuel Swedenborg from the Word itself the fresh material on which to think and the new light in which to think in its reconception of the Gospel. Are not future Christian growth and life intellectually provided for there?

What reasons have we to think so?

There were many reason for turning to the teachings of a new Church when these were first made known. They corrected the illogic and the unethicalness of much traditional Christian teaching. They recalled conviction to the Scriptures and to what they actually taught. They revived spirituality in a day of literalness. There were many other reasons. But if there were reasons then for welcoming them, think of those which prevail today. These teachings have the social mind and tone which we felt that the new Christianity must have. They also either entertain the new conception of the world or are consonant with it. The maintenance of the universe, for example, in their view, is a continuing creation. They are also full of the spirit of inquiry, and a fruit of it. Their motto is "Nunc

licet",—that it is our privilege now to enter with the understanding into the mysteries of faith. Scientific method and spirit are no strangers to them. So they look—and what is amazing, in the middle of the eighteenth century they looked—to such a Christianity as the Spirit of God is today calling into existence. They offer this Christianity intellectual guidance; they tender it the mind of God anew; they bring the age a light to think in, and discover to it the new aspects of the Christian message which enter into its re-conception. They offer no substitute for thought and for the active reconstruction of the Christian mind. God is loving, but not so loving that He spares us thinking for ourselves. Here is an implicit Gospel made explicit for the day, an extended light in which to walk. If so, we can readily believe that a new Christian day is dawning because the Lord has provided for it. He has not left us to grope our way at the baffling turn of an era. He has spoken a word. He has come again as He promised.

Why then do we think that so stirring a development lies ahead of the world as the renewal of Christian experience and faith? We can trust it does because the conditions demand it. Traditional Christianity is insufficient. We can trust it does because a Christianity much altered from the traditional is in fact appearing. We can trust it does because such a development has been provided for most aptly, indeed Divinely. The light to excite, and guide, and fashion it, is shining.

WILLIAM F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

HOW DID SWEDENBORG ARRIVE AT THE SPIRITUAL SENSE?

It is a phenomenon of this age that authoritative statements are looked on with suspicion even by persons who are not scientically inclined and trained. Truths handed out as they are, statements put forward simply on account of the weight of their significance, are met with caution and doubt. Especially in the field of religion the public is more reserved than ever towards blunt assertions, and their acceptance is often made dependent upon a scrutinizing and severe treatment.

Moreover, the Holy Scriptures have undergone a thorough and healthy examination, in which light they stand out today, and for the modern mind, in renewed strength and usefulness. Inasmuch as the Spiritual or Internal Sense of the Scriptures is also an important part of the Word of God, I have set out to examine the origin and growth of that sense in the works of Emanuel Swedenborg. I aim at two things: first, to show its historical structure; and second, to present its material and method. In the first part, I have rather kept to a close following-up of the development of the apparatus by which Swedenborg obtained the Internal Sense, and have somewhat neglected the discussion of the growth of the concept of a spiritual sense as such, although traces may be found here and there. In the second part I have considered the aspects of method presented by the subject.

I hope that through my considerations some will be helped who have hitherto denied, neglected, or misrepresented the Internal Sense of the Word of God. I trust that by tracing its slow, orderly, and logical development its credibility will be established far beyond mere "liking," and that thus an important phase of Scripture interpretation will receive a larger consideration than heretofore.

It is quite important to note the general metaphysical prin-

ciples with which Swedenborg approached the subject. He was making a discovery, namely, of a key to the mysteries of nature under the following conditions:

> The making the discovery therefore is a work demanding both knowledge of facts and skill in judging them (*quare id experientiae et ingenii opus est*).

It calls for experience and ingenuity. This principle guided Swedenborg on his way from the "sphere of particular and common expressions to that of universal and eminent ones."

The metaphysical concept, however, to which I first turn our attention, is the concept of degrees. This concept is a means for taking account of the manifold and varying manifestations in nature and in man, and an appropriate help in portioning out the universe. In metaphysics it is usually discussed under the heading "Reality and Its Appearances"; and we may well dwell for an instant on the significance of its discussion. The concept of degrees is accepted today as a scheme to evaluate the appearances of reality. Reality manifests itself not only in a horizontal but also in a vertical proportion, which allows a classification of the phenomena of this universe into orders of reality.

The character and position of the elements of reality are defined in A. E. Taylor's "Elements of Metaphysics" like this:

> In each of the constituents the nature of the whole system manifests itself in a special way. Each of them contributes to the whole system its own peculiar content; and as the suppression or change of any of them would alter the character of the whole, so it is the nature of the whole that determines the character of each of its constituents. (Chap. iii, I).

This general definition of the parts or levels of reality we will keep in mind for further discussion.

When thinking of degrees we naturally arrange them according to their "low" or "high" values. What we mean by it is again expressed in Taylor's work:

> The same thought may be expressed by saying that reality has degrees and that the forms of appearance in which its common nature is the most fully and clearly manifested have the highest degrees of reality.

The two outstanding characteristics of degrees are therefore "fulness" and "clearness." By these two we measure the value

of a degree of reality. Putting it in other terms, we may call it comprehensiveness and internal systematization.

The same two qualities are recognized by Swedenborg in the paragraph under discussion:

> For in proportion as nature ascends by her degrees, so she raises herself from the sphere of the particular and common expressions to that of universal and eminent ones. (Economy of the Animal Kingdom, p. 649).

Thus "particular" and "universal" and "common" and "eminent (*singularis et vulgaris; universalis et eminens*) indicate the two most prominent properties of the order of reality that we call degrees. By the ascent from the particular to the universal we describe a process in which the "wealth of detailed content becomes greater"; and by the rising from the common to the eminent things we understand a growth to superior inner order. To substitute for the physical terms "high" and "low" terms of value, we may profitably adopt the designation of Swedenborg, who speaks of "superior" and "inferior" degrees.

There is still another element which is brought out in Swedenborg's discussion of degrees, and this is their distinctiveness.

> In other words, unless the things of the inferior degree were distinct from those of the superior, they could not be compared with a substance that subsists by itself, but would be the same thing with the superior ones taken in aggregate or collectively. (Ibid., p. 648/m).

To sum up this subject we may put it shortly under three headings:

1. There is an ultimate interconnection in the whole of reality;

2. Degrees of reality exhibit two outstanding characteristics, namely, that of superior or inferior inner order and completeness;

3. The distinctiveness of the separate orders makes possible their exact evaluation.

> For this purpose [the wisdom of man] a continual connection exists between body and soul; for this purpose also reason is added to the senses, and hence the desire for wisdom becomes the special mark and characteristic of man.

To any one knowing Swedenborg's life-work, this sentence

seems the very essence of his whole earthly career. For throughout his voluminous works runs the red thread of these two things: an unquenchable thirst for the true wisdom of man, arrived at by the exercise of reason over the world of the senses; and the persistent conviction of a concrete connection between body and soul. This is, I venture to say, the ultimate cause of that gift that Swedenborg gave to the Christian world, namely, the Internal Sense of Scriptures.

Following the traces of the internal sense back from its first consistent exhibition in the "Arcana Cœlestia" to the literary products of the transitional and scientific period, one naturally has the experience of following a brook up stream. The broad and steady flow of the large watercourse grows narrower and narrower, becomes jerky and periodical, and finally, you imagine that you stand at the beginning of the stream. This is also the experience in following upwards the evidences of a concept and exposition of an "internal sense" of Scripture. Whereas down in the developed region of Swedenborg's theological career the evidences are ample and distinct, they become scarce and vague the further up you follow them to their original beginning.

No doubt the knowledge of an internal sense of Scripture did not come to Swedenborg as a single unique, immediate concept. We cannot consider the gift of the internal sense as a revelation in the scholastic sense of an immediate, superrational and forced insight. In that sense it would have no history. But the internal sense has a history. It decidedly shows growth, not only in its elements, but also in the significance and distinctiveness of its scope.

I have endeavored to follow the stream-marks of the internal sense in a consistent and precise manner from the very beginning of Swedenborg's literary activity down to the full exposition in the voluminous "Arcana," into which, however, I have not entered, because it would have widened the scope of the work too much, if included in my study. The pursuance of this endeavor has proved a very fascinating and rewarding undertaking. For it disclosed to me the steady and laborious appropriation of different concepts for the one emerging idea, that

of an internal sense of Scripture. I have, however, concentrated on the development of the apparatus, and set aside too broad consideration of the growth of the concept of an internal sense. This enters my discussion only incidentally.

It may seem unimportant to quote at the very beginning a few governing ideas of Swedenborg from his *scientific* works; but the nature of their content justifies in my sight mentioning them. They show the trace of an early and (as we see later) never abandoned desire:

"I am entering upon a serious task in desiring to explain elementary nature philosophically, hitherto deeply mysterious, far removed from the scrutiny of our senses and deeply hidden from them (Principia, Foreword; also Summary of the Principia, II: pp. 546).

This shows Swedenborg's innate urge to get at the heart of all things. In his scientific period, it seemed to him possible by means of "philosophy":

> Thus may a man first become a philosopher, enter into the causes of things and then speak from causes by means of *experience.* (Principia, Foreword; II; pp. 547:16).

But as we come to see later by our discussion, he had at this time the plan of building out a system of wisdom which should lead him from a "grosser to a more attenuated medium".

In pursuance of this plan he visualized at the end of the road the great picture of Truth unrevealed as yet, but panted after and desired with the impetuosity of scientific spirit.

> The second means leading to wisdom, by which the mysteries of invisible nature may be unlocked or revealed, is geometry and rational philosophy, by which we may estimate what comes by experience, analyze and digest it, reduce it to law, rules and analogies, and thus arrive at a third and fourth deduction which was previously unknown. (Principia, Foreword)

To unlock the mysteries of *invisible* nature, was truly the dominating desire of Emanuel Swedenborg.

Those familiar with his earlier works of scientific character know that the *"Principia Rerum Naturalium sive Novorum Tentatium Phaenomina Mundi Elementaris Philosophice Ex-*

plicandi," from which we have quoted the foregoing passages, was published in Dresden and Leipzig in the year 1734 as a firstfruit of his study and travel.

Nearly thirty-five years of experience and instruction lie behind this monumental work. No wonder that the generalities of what later became precise and distinct, are already imprinted on his spirit.

The next publications, *"De Mechanismo Animae et Corporis", "Prodrómus Philosophicae Ratiocinantis de Infinito et Causa Finalis Creationis",* published in Dresden and Leipzig the same year, as well as the autographs *"De Via ad Cognitionem Animae", "De Fide et Bonis Operibus",* both done in 1739(?), contain no valuable addition to the already mentioned subject matter.

The next large work from Swedenborg's pen, *"Oeconomia Regni Animalis",* London and Amsterdam, 1740, contains valuable evidence of a growing insight in *"Introductio ad Psychologian Rationalem."*

Here for the first time is evidently the root thought of a doctrine of correspondences, that ultimately gave the proper intellectual guidance to a knowledge of the Internal Sense.

This positive treatment may be illustrated by a few quotations:

> .....that it is unknown whether the superior be the correspondent of the inferior, except by way of analogy and eminence;
>
> .....that its quality is unknown except by way of reflection or by knowledge of the substances inferior to it; that it ought to be expressed by a quite different name; that there is an intervening connection between them; thence they have a mutual dependence and relation to each other.....(n. 649).

We cannot enter at this point into the significance which this statement has for a study of Swedenborg's method, but have to leave this for the second part.

Swedenborg was dealing with elemental entities that lead up to the internal sense. This becomes more clear when we examine another minor treatise, which is known as codex 88 and codex 36, IX-XIV, *"Itineraria et Philosophica"* in the Library of the Royal Academy in Stockholm. Under caput XIII, pp.

183-191, of the photolithographic edition, Stockholm, 1870, we find first-hand evidence that Swedenborg contemplated the penetration of the Holy Scriptures with the method that had already taken shape in previous works. The title of this little treatise is "*De Correspondentia et Representatione ex Scriptura Sacra*", and it has been recently translated and published by Rev. Alfred Acton at Bryn Athyn, Pa. The probable date is 1741.

We have approached the end of the scientific career with speed, and expect any moment to strike in one of the following publications the first unmistakable and definite sign of a detailed treatment of what we found alluded to here and there. Indeed in "Rational Psychology," at the close of his considerations, Swedenborg gives us the promise of a separate and detailed investigation.

> Thus indeed it is possible to submit ideas to calculation, whence arises the universal mathesis;.....and from the smallest fault in reckoning, we are able to fall into many fallacies. On this account, I forbear making the attempt and in place of it, I have desired to propose a certain "Key of Natural and Spiritual Mysteries by the Way of Correspondences and Representations", which more directly and certainly lead us into hidden truths; and upon this doctrine, since it is as yet unknown to the world, I ought to dwell at somewhat greater length. (n. 567).

In the same year he had carried out his plan and had written the "*Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium per Viam Representationum et Correspondentiarum.*" With a few passages we shall exemplify the eminent value of this little pamphlet.

> It follows then that there is a correspondence and harmony between all things namely of natural with spiritual and vice versa, and that in universal nature we have nothing but types, images, and likenesses of particular things in the spiritual sphere, which is in the region of exemplars or antitypes. (XVI).

Or at another place we find this direct suggestion:

> It is good to interpret the Holy Scriptures on these principles, for the spirit speaks spiritually as well as naturally.

This was written in the year 1742, or one year before his

sight was opened into the spiritual world, according to the testimony in the letter to Thomas Hartley.

Our considerations allow so far the following conclusions:

1. Swedenborg knew the method to disclose the internal sense before he had come into conscious contact with the spiritual world.

2. He had conceived the application of this method to the Scriptures under the same condition.

3. His method is a rational procedure, and not one depending on revelation in the scholastic definition.

4. He had arrived at it in a laborious and progressive way, gradually gaining insight into what he later called the spiritual sense of Scriptures.

5. The year 1742 marks the decisive transition from a mere interpretation of the physical universe in correspondential terms, to the interpretation of the Holy Scriptures by this method.

The following publications *"De Cultu et Amore Dei"* 1745, *"Explicatio in Verbum Historicum Veteris Testamentum"* 1746, *"Index Biblicus Librorum Historicum Veteris Testamentum"* 1746, *"De Gade et Ashere"* 1747, *"Esajas et Jeremias Explicata"* 1747, *"Index Biblicus Esajae et quoque Jeremiae et Geneseos quoad Partem"* 1747, and several other Bible indexes, reveal an intense study of Scripture, with which Swedenborg now busied himself. The new world, opened to him in 1743, had brought him a wealth of inner experience that was wisely and gainfully supported by a penetrating study of the letter of the Word.

At this point I intend to leave the historical discussion and turn my attention to the aspect of method. For now Swedenborg had arrived at the turning of his career; and henceforth he devoted himself entirely to the elucidation of Scriptures with the help of the method which we are going to examine thoroughly in the next part.

OTHMAR TOBISCH.

(To be continued.)

CURRENT LITERATURE

ONE BIBLE COMMENTARY MORE!*

Preacher and Bible teacher have an embarrassment of riches in the one-volume Bible Commentaries—four excellent ones—to which they can turn now. Dummelow's and Peake's they have had for years. Recently, on the other side of the water, a company of Anglican scholars headed by Dr. Gore published an admirable Commentary, which we reviewed in the last issue of the REVIEW. Now appears in this country a volume almost as large, done by more than sixty Bible scholars of many denominations in the United States, Canada, England, Scotland, Wales, Australia, and India. It is the fruit of three years of work, and is issued by the Abingdon Press as one of its texts. Among the contributors we note Burton Scott Easton, A. E. Garvie, Alexander R. Gordon, William F. Lofthouse, John E. McFadyen, James Moffatt, A. T. Robertson, Charles A. Scott, previous work by whom we have employed with profit. The editors are Frederick Carl Eiselen, President and Professor of Old Testament Interpretation, Garrett Biblical Institute; Edwin Lewis, Professor of Systematic Theology in the College of Theology of Drew University; and David G. Downey, General Editor of the Abingdon Texts.

The Commentary has a peculiarly inviting look. It is heavier to handle than the Gore Commentary, but its contents are spread out in an attractive fashion. There are five large divisions, entitled: "Articles on the Bible as a Whole," "Articles on the Old Testament," "Commentary on the Books of the Old

*_The Abingdon Bible Commentary_, Edited by Frederick Carl Eiselen, Edwin Lewis, and David G. Downey. New York: The Abingdon Press. 1929. xvi, 1452 pp., 8 vo. Maps. Full Index. $5.

Testament," "Articles on the New Testament," "Commentary on the Books of the New Testament."

This easy general arrangement and such subtitles as "The Christian Approach to the Study of the Scriptures," "The Use of the Bible in Preaching," "The Place of the Bible in Religious Education," "The New Testament and Christian Doctrine," at once reveal special characteristics of the Abingdon Commentary. Chief among these is more than the usual effort to carry all subjects to the point of applicability for preacher and teacher. Scholarship is everywhere present, but without appearing on its own account, underlies discussion. All the excellences of such a work as this emerge only on extended use; but examination of the volume leads one to feel that the editors and contributors have succeeded in "an explanation of the Scriptures which is scholarly without being pedantic, and evangelical without being traditional."

Among the general articles we found one on how to study the Bible stimulating and full of hard but often ignored sense; the one on the Divine element in the Bible, penetrating; those on the transmission of the New Testament and of the chronology of the New Testament, very informing and excellently condensed. Bishop McConnell makes regulative in the Christian approach to the Scriptures the test which (among other things) Swedenborg intends in his declaration that the Lord is doctrine. An unusual presentation of the rights and fruitfulness of criticism closes the article on "The New Testament and Criticism":

> It is a significant fact that the great periods of criticism have been just those when the Christian spirit was most vital. Whenever men have grown aware that the N. T. was no mere repository of old tradition but the vehicle of a life-giving message, they have ceased to accept it out of pious custom. They have examined it eagerly, under the most searching light they had, in order to discover its true purpose and meaning. It was so in the early centuries when the church was engaged in its great conflict. It was so again at the Reformation. We have a right to believe that the critical movement of our own day has its ultimate spring in a new sense of the value of the gospel and that it is preparing the way for some fuller revelation of Christ.

As for the Commentary proper, it rests on either the Revised Version or the American Standard Version. Another item in simplicity and general utility is that Hebrew and Greek words do not appear; when called for, they are transliterated into English. Original translation is offered at times, which is helpful commentary in itself, as in *Deuteronomy* xxxii and xxxiii (entire), and at *Isaiah* ix. Comment is connected or running, and falls on unitary sections of chapters, instead of being disconnected, and reserved for a verse or a word. Headings summarizing the point of a section are succicnt—unusually so. There is a free and helpful use of cross-references to related Scriptures. The Commentary rises into substantial exposition. On the most familiar portions of Scriptures, as on *Psalm* xxiii, fresh light is thrown. If one thinks a Commentary must be dry, let him read the opening paragraph in Prof. Davies' introduction to *Matthew*. The comment on the first five verses of *Matthew* vii will also illustrate how the Commentary brings out the preaching values of a text. So the first paragraph on I *Corinthians* xiii may illustrate what suggestive references to literature and art are made by the way. Prof. Rogers begins his introduction to *Isaiah* with a telling "Admonition" which itself takes the reader into the prophecy and gives him an appreciation of the problems which cluster around it.

Without derogation in any way from the other existing one-volume Commentaries, it may be said that if a teacher or preacher or the earnest student of Scripture turns to this Commentary, he will be admirably equipped in this respect.

WILLIAM F. WUNSCH.

VERY'S "EPITOME OF SWEDENBORG'S SCIENCE" (I)*

EDITORIAL NOTE.—To evaluate adequately the two-volume work of the late Frank W. Very, entitled "An Epitome of Swedenborg's Science" would require the services of another New-Church scholar even more

**An Epitome of Swedenborg's Science.* BY FRANK W. VERY, S.B. Boston: The Four Seas Co. c. 1927. Two volumes, 1035 pp., 8vo., with 14 plates. $12.00.

learned than he both in the field of Swedenborg's writings (especially the pre-theological ones) and in the field of modern scientific theory. We have not known where to find such a person with both inclination and available time for the task; and so, when it was suggested that a composite review by several persons dealing with different parts of the treatise would be the most practical thing to try for, the suggestion was promptly adopted. But a review prepared in this way naturally tends to greater length than one prepared by a single person; and therefore, in view of the limited space in the REVIEW, it seems best to divide into two or more instalments the material that has been submitted. In this issue we present considerations of those portions of Mr. Very's work that deal with the anatomical and sociological aspects of Swedenborg's writings, reserving other aspects for one or more later issues. The authors of the present contributions are Dr. John P. Sutherland (M.D. and Sc.D.) and Dr. John R. Swanton (Ph.D.) respectively.

"SWEDENBORG AS AN ANATOMIST"

Prof. Very, in Chapter XV of his "Epitome of Swedenborg's Science," devotes some twenty-four pages to Swedenborg's anatomical researches, and to showing, chiefly by quotations from the preface of Dr. Tafel's translation of Swedenborg's work on "The Brain," certain of Swedenborg's theories concerning, and explanations of, some of the phenomena and structures exhibited by, or connected with, the brain. The task Prof. Very set for himself was no easy one. To present in the compass of two dozen pages the views of an author who devotes many hundreds of pages to the most careful unfolding of his subject, requires an unusually analytical mind, exceptional judgment, and profound familiarity with the subject under consideration.

Very few individuals are acquainted with the voluminous anatomico-physiological works of Swedenborg; or are aware of the fact that Swedenborg spent more than three years in special intensive anatomical research at the best of the French and Italian medical centres; or are familiar with the fact that in his writings he quotes from the most noted and reliable anatomical authorities among his contemporaries and predecessors,—original investigators and painstaking observers whose

names even today are deeply cherished by their successors in the anatomical sciences.

Prof. Very refers very briefly to some of Swedenborg's most original ideas: his theories, observations and discoveries, concerning the synchronous motion of the brain and respiration; the reality and existence of the cerebro-spinal fluid, and its circulation; the fact (now easily demonstrable) that nerve fibres from the cerebrum are continued into the anterior columns of the spinal cord, and that cerebellar fibres can be traced into the posterior columns; the localization of the intellect—imagination, memory, thought, will, etc.—in the frontal lobes of the brain; and other matters concerning especially the brain and the heart.

Swedenborg's motive in studying anatomy was without question to ascertain if possible the seat of the soul. A quotation from the "Economy of the Animal Kingdom" used by Prof. Very reads,—

> The cortical substance is the unit of the whole brain; in this unit or substance, then, we ought to find that superior power of which we are in quest. Therefore in this, and not in any ulterior unit . . . we ought to find the soul's faculty of understanding, thinking, judging, willing.

These faculties he correctly located in the frontal lobes of the brain.

Nearly one hundred and forty years later Dr. Althaus, in writing of the cortical or grey substance of the brain, claimed that

> [It is] the material basis of all mental and moral activity. This portion of the brain, which may be called the seat of the soul, is not a single organ, . . . , but consists of a number of thoroughly differentiated organs, each of which possesses certain functions, yet is in the closest possible connection with all the others.

In this respect Swedenborg anticipated Dr. Althaus by nearly a century and a half.

Anatomists, physiologists, psychologists, biologists today will probably unanimously concur with Swedenborg's ideas concerning the important and dominating functions of the anterior

portion of the frontal lobes of the brain; but when it is remembered that Swedenborg wrote his phenomenal work on "The Brain" in 1740, it is evident that his insight into the functions of the brain was marvelously ahead of the times in which he studied and wrote on the subject.

Next to the brain in importance might be mentioned the heart. Here again Swedenborg entertained views which differed widely from those of his contemporaries, and expressed ideas concerning the nutrition of the heart and its special circulation, or blood supply, which are in opposition to the generally accepted views of the present day. The discussion in his day was in connection with small openings on the inner surfaces of the walls of the heart (the foramina of Thebesius), through which, Swedenborg claimed, blood was forced into the structure of the heart itself, and eventually through the coronary arteries into the aorta. While not agreeing with these views concerning the coronary arteries, the modern anatomist and physiologist is at a loss to account for the presence and functions of the *foramina Thebesii*. These points are included in Prof. Very's "Epitome."

Prof. Very claims (p. 285) "that the brain is the chief lymphatic gland in the body," and that "some of the fibres in the brain are tubular"; and he asserts (pp. 286-287) "That the blood is vivified by certain substances secreted by the brain, is borne out by the modern discovery of . . . certain glandular secretions (the vitamines), some of which are found to be essential to life." These views are not definite quotations from Swedenborg, and even if so, do not at all coincide with modern physiological conceptions, and are certainly not supported by laboratory investigations and experimental evidence. The reference to "vitamines" is, of course, not to be attributed to Swedenborg; and it shows that Prof. Very's acquaintance with vitamines was quite superficial and inadequate.

On the whole, one gets in the "Epitome" quite a comprehensive idea of Swedenborg's valuable contributions to the science of anatomy, although as already said, Swedenborg's studies in and writings on anatomy cannot adequately be covered by so brief a digest. One who somewhat appreciates the

marvels of anatomy, and who partially realizes the value of modern laboratory methods of study, cannot help wondering what interpretations and discoveries of structure and of functions Swedenborg would have been enabled to make, if he had possessed a modern compound microscope with oil immersion lenses, hardening agents, differential stains and section cutters, to work with, and if the wonderful fields of human and comparative embryology, and the wide horizon of biology and comparative anatomy, had been available during his researches. Probably the possession of these things would not have prepared him any more thoroughly than in reality he was prepared for the wonderful experience and work before him in his later years.

JOHN P. SUTHERLAND, M.D., Sc.D.

"SWEDENBORG'S DOCTRINE OF THE GRAND MAN"

In the last chapter of his "Epitome," Professor Very turns to the consideration of human society. It is not primarily his own particular views but "Swedenborg's Doctrine of the Grand Man" which he bids us consider. In his own words:

> Swedenborg's doctrine of the *Maximus Homo* or *Grand Man*, while founded on his experience of the constitution and ordering of angelic societies in the heavenly world, is capable of illustration in an external way from what we know of society in the natural world, and perhaps such illustration had better precede.
>
> The doctrine that society resembles a larger man in its constitution and functions is at least as old as Plato. It begins to be generally recognized that this conception is something more than analogy, and that there is organic unity in a well-ordered society. But perhaps it is not so clearly seen that the human form or quality, whether of individual or of collective man, is derived from the one only perfect Man, Who has come to rule as King of Glory in heaven and on earth . . . (P. 337.)
>
> Societies on earth become alive in proportion as they are connected with interior heavenly societies by truly human organization, and receive a common influx from the Lord through unobstructed channels. (P. 338.)

A few lines below he defines society as "a cooperative association of individuals, brought about at first by the compulsion

of economic necessity, but eventually actuated by the higher principle of brotherly love"; and he adds, "the efficiency of society depends on orderly organization, and it possesses the same attributes that come to an individual by training and the practice of virtue."

He then considers briefly the ideal society of Plato, but points out that rule of the best by common consent of the governed would require on the part of the latter "a wider knowledge than the world has yet seen."

Prof. John S. Mackenzie's comparison of organic society to the life of a plant excites his approval; but he differs from him—most justly, in the opinion of the reviewer—on the question of individual liberty. Mackenzie maintains that "the individual is in many ways independent of society, and he may even set himself in opposition to it; and the more perfectly developed a society is, the more does this seem to be the case." Probably this is a reflection of our modern cult of "individual initiative." So far as the independence of superior minds is concerned, Professor Very replies that "it is one of the penalties of growth to suffer at least temporary estrangement from those who cannot grow so fast," but that "such isolated but gifted beings" may "look forward . . . to a future comradeship with those who can understand them, and be one with them." Or we might say that such prophetic souls excel their neighbors in mental health, and initiate in their neighbors movements toward a higher plane of health similar to their own; and that anti-social individualists serve as points of infection for social disease, like the cells from which cancers originate. Thus neither class is really independent.

Professor Very takes note of Paul's parable of the body and the members; but it is singular that he does not mention Herbert Spencer's classical comparison. Instead, elaborate attention is devoted to a paper on the classification of social phenomena, by the versatile French writer, Raoul de la Grasserie, published in *L'Humanité Nouvelle,* in 1900-1901. In this connection Mr. Very says:

> The general conception of a classification of social functions, based

upon their similarity to the physiological activities of the human body, will not be new to those who are familiar with Swedenborg's doctrine of the Grand Man; but as this scientific analysis brings independent testimony to the strength and cogency of this line of argument, it ought to be welcomed by those who accept the idea that society is an organism, and who seek from physiological analogies suggestions in regard to an improved social order. (P. 343.)

M. de la Grasserie's classification is now followed closely, though comments, exceptions, or amplifications are interlarded here and there. It may be epitomized thus:

(A) Normal Internal Phenomena of Society:
- (Aa) Phenomena of social internal nutrition—production, distribution, consumption, and dis-assimilation or non-assimilation (the declassé elements);
- (Ab) Internal reproduction—multiplication of individuals, education;
- (Ac) Connectives—of which the principal is language (including perceptive language);
- (Ad) Motive powers—religion, morality, patriotism, love of use, love of gain, etc.

(B) Abnormal Phenomena within Society:
- (Ba) Social pathology—crime, want, répletion, unjust laws and practices;
- (Bb) Social monstrosities—confirmed criminals, the incurably insane, ascetic orders, those who spread anti-social views;
- (Bc) Social therapeutics—applied criminology, charity;
- (Bd) Social hygiene—workhouses, asylums, temperance societies, rewards for virtue, media for recreation, media for instruction;
- (Be) Social atavism—vagrancy, mendicancy, bribery, the duel, aristocracy of blood;

(C) The Central Life of Society:
- (Ca) Social central intelligence—statesmen, thinkers, scientists, philosophers;
- (Cb) Social sense life—art, literature, music;
- (Cc) The social will in action—jurisprudence, politics, administration.

A few of the above items are added by Professor Very. On pages 348 and 349 he expresses some opinions which show that he has been unconsciously influenced by the ubiquitous eugen-

istic propaganda of our day. Thus De la Grasserie's assertion that it is of no concern to the state that one-half of the families are infertile if it obtains an average fecundity, he qualifies by adding "unless the fertile half includes the less desirable members of the community, while the nobler elements die out, leaving no issue." This warning is well made in so far as real mental defectives are concerned; but there is a tendency to regard as *ipso facto* desirable those families and individuals which have become prominent or wealthy regardless of the fact that, not infrequently, prominence and wealth have been attained in unsocial, or even anti-social, ways. Moreover, as Professor Very himself points out, "the increase of the family is not an unmixed blessing to the individual," on account of the limitations it places on the legitimate self-expression of the parents. One must demur also from his strictures on adopted children. Failure of such children to fit into the family group are less frequently attributable to heredity than to environment. Again there is no good evidence that mongrelization by itself causes racial degeneracy, for, in the first place, all races are mongrelized, and, in the second place, the apparent degeneration may be attributed with greater probability to the juxtaposition of incommensurable cultural patterns. On the other hand every state would do well to remember the following sentence: "In internal social reproduction it is important that the men making part of a society become adult and efficient, for otherwise they are an expense to society and not a profit" (p. 350). The sentence is De la Grasserie's, except that the words "and efficient" have been added by Professor Very. Elevation of the birth rate is less important than depression of the death rate. Unlimited reproduction should give way to intelligent production and conservation.

Professor Very now turns to apply the above principles to the national life. In true New Age fashion he asserts that "there must be some ruling love of good to give life to the nation, or else there will enter the interior love of evil, dragging the nation down to spiritual death." "Perhaps nowhere at the present time," he says, "is there an example of the perfect com-

munity, unless there may be the beginning of such a society, unknown to fame and guarded by the Lord, in some remote corner of the Earth." He finds in modern nations "great good and huge evil existing side by side." It is love and worship that determine the quality of the national life, and change a gathering of people into a nation. By common consent the external relations of a nation are given precedence over its internal affairs, as is illustrated by the fact that our own Department of State outranks all other executive branches.

At this point Professor Very takes issue with his mentor, De la Grasserie, in holding that the external life of society is dissimilar from its internal life. "There is . . . a discreet degree between cause and act, and something remains to be said after the more obvious resemblances between inner states and outer acts have been exhausted." Therefore, he adds his own classification of the social phenomena of external life to supplement the classification of internal social phenomena already given.

(D) Normal External Social Phenomena:

- (Da) Exploitation of the public domain, and additions to it—including colonies which are actually incorporated and become sources of strength to the original nucleus;
- (Db) Production of new nations—in ways analogous to reproductions in the organic world, the growth of a colony into a nation resembling budding, division of an empire into approximately equal halves being similar to cell fission, etc.;
- (Dc) Interrelations of societies—wars, treaties, alliances;
- (Dd) Internal contacts with the Divine Providence.

(E) Abnormal External Phenomena of Society:

- (Ea) National pathology—"injuries from foreign wars, or from national sins and the expulsion or repression of the best of the race by religious or political persecution";
- (Eb) National deformities—"unprogressive character of a people, causing inability to share in the common life of the age";
- (Ec) National therapeutics—"favorable treaties, lucrative enterprises under governmental control, immigration of desirable citizens from foreign countries";

(Ed) National hygiene—"peace conferences, the education of public opinion, and the foundation of a public morality coincident with and resting upon individual regeneration";

(Ee) Survivals—"for example, national armnaments which are a survival of piracy."

(F) Supersocial or Federal Phenomena—existing as yet only in germ, toward a federation of all national units, as in the beginnings of international law, the Hague Peace Conference, the Pan-American Congress, the World Court (to which presumably the League of Nations should be added, though Professor Very does not make this natural supplement to the enumeration).

Up to this point society has been considered as if it were something static, to be cross-sectioned, analyzed, and described part by part; but, as our author warns us, society is dynamic, and failure to remember this has been the defect of every utopian scheme of social reorganization from Plato down. It is not merely the fallacy of many socialistic and communistic theories of the state, but of Fascism and other dictatorial forms of government, since they remove the possibility of self-discipline from the masses, and cannot guarantee perpetuity of wisdom in the dictators. True governmental wisdom can come only from above, and must operate in governors and governed alike. "Society, like the individual, must have freedom to grow; and the only guardians who can be trusted to guide development without infringing freedom, are the heavenly powers. Society needs government and initiative in mundane affairs, those centralizing functions of the social brain; but much more does it need influx—the divine leading which is the key to history" (p. 377). Like an individual, too, society must pass through certain definite stages, about which Swedenborg has a great deal to tell us.

Civilization is passing through a similar progressive development. The motive power is the reception of divine life from above through the heavens. This change forms a part of the Second Coming of the Lord Jesus Christ, of which Swedenborg was the appointed herald. He lived toward the end of the Feudal Age, and in the transition to, or

first beginning of, the Capitalistic stage of economic development, himself contributing to its foundation through his treatises on the metallurgy of iron and copper, the first of their kind. The Feudal stage of society represented childhood. Obedience to authority was its keynote. The Capitalistic stage was each man for himself with all the assurance of youth, all of its rivalry and egotism. The Socialistic stage in whose first beginnings we now are, comes from the advent of mass-action, great co-operative movements, the first feeble beginnings of altruism, and the entrance upon the stage of the fully developed powers of adult social life, attended by some climacteric diseases, characteristic of the transition to a new order. The coming of life of the heavens to earth, the celestial stage, the Commune of Christ, is still more remote. Attempts to have it now are as premature as it would be to expect a youth to suddenly develop the wisdom of age. We must advance one step at a time. (P. 380.)

As the reviewer happens to know, Professor Very was particularly interested in the money problem, and he envisioned a time when money would pass out of existence. As things are he thought that "we could get along very well by means of a government decree that promissory legal tender notes, issued by the government, shall represent a certain percentage of the total property of the nation resulting from human labor." Many freely admit the desirability of some such scheme as this, if it were possible to induce governments to remain within bounds in the issuance of paper. Certainly few will deny that the world would be happier if money were used strictly as a medium of exchange and to encourage production, and not for open or covert gambling operations. Our author points out in a very interesting manner the evident material poverty of Jesus and his followers, and the altruistic objects for which even their slender store was used. He considers social justice, no less than religious reformation, to be one ultimate result of the two appearances of Christ—in the flesh and in His Second Coming in the unfolded Word.

The final judgment of Babylon and the great battle of Ar Magedon are still delayed; for the apocalyptic Babylon signifies the false religion of those who are in the lust of 'dominion over the souls of men, to the end that they may be worshipped as gods and may alone possess the goods of the whole world' (Apocalypse Revealed, n. 753.)

He quotes without adverse comment Bouck White's assertion that the religious world, dominated by "employers, trades-people, property owners, and usurers," and the labor world, "are drifting farther apart from each other every year"; but it seems possible to the reviewer that we are now witnessing a rapprochement of selfish capital and selfish labor, and that the real issue is not—or is no longer—between wealth and proverty, but between God and mammon.

Professor Very believed that land monopoly plays a great part in producing and perpetuating social injustice; and he naturally quoted Henry George in this connection, following him up with these pregnant sentences from A. K. Owen regarding property in general:

> When Egypt went down, three per cent of her people owned ninety-seven per cent of her wealth. The working people starved to death. When Babylon went down, two per cent of the population owned all the wealth, and again the people were starved. When Rome went down, 1,800 men owned the world. Now here are the figures of the United States: In 1850 capital owned thirty-seven per cent of the nation's wealth. In 1879 capital owned sixty-three per cent. In 1880, seventy-six per cent.

This line of argument has frequently been overdone, but, with the very greatest allowance, there is altogether too much truth in it to leave a perfectly comfortable feeling in the mind of one who strives to face the future with optimism.

Professor Very considers trusts an inevitable concomitant of mass production, but he fears that ownership and direction will be transmitted hereditarily instead of by promotion from the ranks. In any case he indicates that a final solution of our economic and social questions can be attained only to the extent that the principles which operate in heavenly societies, those which constitute the very life of the Grand Man, make their presence felt on earth. And so, appropriately enough, he closes with two quotations on this subject from Swedenborg, of which the second is perhaps the more to the point, as follows:

> All who are in love to the Lord and in charity towards the neighbor, and who do good to him, and who have a conscience of what is just and fair, are within the Grand Man; for they are in the Lord and

therefore in Heaven; but all who are in the love of self and the world, and thence in concupiscences, and only do what is good on account of the laws, self-honor, the wealth of the world and reputation thence; thus who are interiorly unmerciful, in hatred and revenge against the neighbor for the sake of self and the world, and are delighted at his misfortunes when he does not favor them, are outside the Grand Man, for they are in Hell. These do not correspond to any organs and members in the body, but to the various vitiations and diseases induced on them. (Arcana Cœlestia, n. 4225.)

JOHN R. SWANTON, PH.D.

"THE COMING REVIVAL OF RELIGION"

Allyn King Foster, D.D., the author of the book before us entitled "The Coming Revival of Religion,"* is not a young man, but speaks on the basis of thirty-five years' experience as minister, teacher, wartime Y. M. C. A. secretary here and abroad, and student secretary of the Board of Education of the Northern Baptist Convention, in which last mentioned capacity he has, during the last nine years, visited colleges and other educational institutions in every state in the Union. He understands thoroughly the world of thought in which the student body of the present day finds itself immersed; he understands thoroughly those aspects of modern thought that have so upset the younger generation religiously; and he has had eminent success in dealing with the religious problems that these young minds are contending with, and in interpreting to them modern scientific knowledge in a theistic way, thus furnishing a foundation of natural religion upon which they may erect a superstructure of Christianity, though one withal largely indifferent to traditional doctrines, and therefore tending to Unitarianism. Of the correctness of his analysis there is abundant evidence in current periodical literature; but let us hear a few of his own words in this connection. Speaking of his work among State universities, schools, and colleges of all sorts, he says:

The most significant opportunity has come from invitations to speak

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*_The Coming Revival of Religion._ By ALLYN K. FOSTER. Philadelphia: The Judson Press. 1929. 146 pp., 12mo. $1.50.

in classrooms, where I have sought to approach the realities of religion by the methods pursued in teaching the various subjects involved, and by piecing the parts of truth together to show that they belong to the same whole. This is what I call interpretation. Add to this innumerable conferences with students and teachers, the bombardment of questionnaires, and the pugilism of radical clubs, and you will see that I have had an exceptional opportunity to learn the state of mind and of heart of a most important section of America.

Realizing as I do that this is the most bewildered age intellectually, morally, and religiously ever known, still the conviction has steadily grown that deep under all the bewilderment and moral anarchy, are sensitive surfaces still unbrutalized, and a poignant spiritual hunger. I believe absolutely that the right kind of gospel, couched in intelligible terms, unfettered by unnecessary implications, and yet unemasculated by the distillations of rationalism, will make just now an unexampled appeal to the intellect as to the heart of the most thoughtful in our midst. If we can release the religion of Jesus to which all the critics of Christianity are appealing, . . . all the fainting growths in individual and group life will look up, and in due season bring forth their thirty or sixty or hundredfold. (Pp. 13-14.)

We all know that training in the exact sciences tends to make the young minds indifferent to religion, or at least to the traditional Christianity of the churches; and yet the well-balanced mind can see that there is nothing in science that necessarily militates against the truths of religion. But to deal with these young minds successfully, and help them to recover their balance of faith, it is necessary to approach religious questions in the spirit of science. The aim must be to transform the naturalistic interpretations into natural religion, by putting God behind them all, and then to build up on that assurance. "The processes of nature" must be shown "to be the ways in which the Supreme Intelligence works," says our author.

The new knowledge of the universe and of man which science has uncovered contains the raw material for a very substantial confirmation of all our ethics and all the essential things of religion. (P. 112.)

In the Preface to his book our author, commenting on his choice of the title, remarks: "My only serious question was whether to say the 'Coming Revival' or the 'Present Revival,' for I think the evidence of a new spirit in religion is present on every hand." This is as much as to say that the Christianity

of today has already taken on new characteristics, and is already manifesting a new spirit of vitality, owing to the effect of modern thought. The constructive thought in the book then is, that our Christianity should adapt itself to the new knowledge, and make its appeal from an adjusted platform. Let us hear some of our author's own words as found at the beginning of the final chapter in the book, which is entitled "The Gospel of the New Renascence":

I must content myself here with barely mentioning the elements of the Christian gospel that seem to me to be necessary to that message which has the potency of awakening the souls of men. Anything else would require a whole volume . . .

Any gospel that can shake this age to its foundations must be cosmic, structural, universal in its nature. It will include all possible theologies and transcend them. The heralds of this new awakening will have no time to waste in breaking the theological cups in which men carry their water of life . . . To the hard logician . . . it will be no gospel at all, but it will possess elements as absolute and as concrete as the time-space continuum, as elusive and as definite as energy or motion or life, no one of which can ever be defined, but all of which are the ground of all experience . . . (P. 129.)

First of all, then, religion will have a cosmic connotation . . . The God of the new awakening must be adequate to the infinite universe which science has brought into view Attributes drawn from revelation will have a new validation as they meet their confirmation in God's other revelation in nature, for the whole creation is God's self-revelation and unfolding . . . (P. 130.)

I feel sure that the message of the new religious revival will be redemptive, in all that that term implies. Dismiss every scheme of atonement that the mind of man has fashioned. Call them all illogical and inadequate, and yet, I think, in a world like ours the Cross of Christ will stand supreme . . . (P. 131.)

Immortality and the future life will be a chief concern of the new spiritual awakening, but it will not be debated in the old futile, academic way. The most that can be done is to find out whether in any appreciable degree, permanency of personality rests upon a cosmic foundation. There will be no proofs. . . (P. 134.)

Listen to that last sentence, O thou psychical researcher, whose labors look to building up on the basis of the experiences of multitudes of psychically sensitive persons the external evidence for immortality, the kind of proof essential to convince

the modern mind that the spiritual world is an actuality,—a proof that is vastly important to all religion as demonstrating that the ultimate purpose of human life cannot be found here in this world, that but little of value for man as a spiritual being can be attained through the exact sciences, and that revelation is essential to impart to humanity a knowledge of the verities of religion.

The publishers of this book think highly of it, and claim that it is easily first in its class; but the present reviewer thinks it falls far short in its analysis of the message that is needed. In other words it falls short in its constructive part. So much of traditional Christianity is lightly discarded that not much more than Unitarianism is left, and that overplus seems to need a complete rewriting of "orthodox" theology. What remains of traditional Christianity on this basis of natural religion will not be adequate to feed the deeper nature of man, which needs especially the enlightenment found so abundantly in the Writings of Swedenborg.

One of the most significant things in the book—significant in an auspicious way—is what our author says about the growing interest in the mystical aspects of religion. In this connection he says:

> Let me say again at the close of these pages that what I mean by an experience of Christ is a deeply inner, mystical experience. It is nothing short of an attempt at a cosmic adjustment to spiritual reality as it exists in our universe . . . It is by coming to know Jesus Christ, his words, his meanings, his deeds, his presence, that the adjustment of man to his spiritual environment is effected. (Pp. 142-4.)

As science as such has little to feed the souls of men, as science by searching cannot find God, persons of religious temperament have been turning their considerations inward. And it is vastly significant that the most recent developments in scientific theory—as set forth in such a book as Prof. A. S. Eddington's "The Nature of the Physical World"—are carrying men's thoughts back through the infinitely little to some contemplation of the immaterial foundations upon which the natural world and the whole range of the exact sciences rest.

No scientist not altogether external in his thinking can henceforth deny that the foundations of religion and of religious experience have validity; for he sees into a world beyond his fathoming wherein are things spiritual, and whence things spiritual, including his own inner nature, emerge.

In the turmoil of the present time, we of the New Church need to stand completely loyal to what the Lord has made known and entrusted to us through the Writings of Swedenborg. Let us not be disturbed by the assaults of modern thought, nor caught in its drift. Let us not try too hard to adapt ourselves to the modernistic tendencies of the day. But let us emphasize and maintain the fundamentals of our teachings, with assurance that, as mankind works through the naturalistic clouds of our times, the truths of the New Jerusalem will shed their illumination wider and wider over humanity.

B. A. WHITTEMORE.

"AN APOSTLE OF HEALING"*

"An Apostle of Healing" by Hector Waylen is a brief sketch of the life and work of Pastor Richard Howton, who spent forty-three years of his ministry in Glossop, England. Mr. Waylen, who is well known among New-Churchmen abroad, prepared the volume as a personal tribute to his friend. The book was written to show how a man born in humble surroundings made a success of his life through the religion of Jesus Christ; and how he used this life for the glory of God by healing both the bodies and the souls of men.

The element of healing by prayer was an important factor in Pastor Howton's work; and the account of it is the most important contribution of the book. As Howton sat in a field under a tree reading the Acts of the Apostles, he felt a call to the work of Divine healing, and became convinced that these "Acts" should be continued.

**An Apostle of Healing:* being studies in the life and work of Pastor Richard Howton. By HECTOR WAYLEN. London: Arthur H. Stockwell. 1928. 126 pp., 12mo. $1.00.

His first case of healing was that of a young woman with a large tumor. He anointed her with oil in the Name of the Lord. "In about five hours this great tumor was reduced to a small swelling, and within four days it was completely gone." This healing work was continued and multiplied at Glossop, where Pastor Howton preached in the public square.

During the first ten months one hundred and thirty-three persons came for healing, and many of these were cripples using crutches, which he sometimes broke, stamping them to pieces under his feet, so great was his confidence in God's power to heal.

Then came the building of "Bethrapha," a sort of spiritual hospital where people might receive physical rest and spiritual help by faith in the Lord. This name came to him by vision; he did not know that *beth* was the Hebrew for "house," and *rapha* for "healing"; hence "the House of Healing." In this spiritual retreat, the scene of so many cases of healing, purity within and without was insisted upon. Alcoholic beverages were not allowed, and tobacco was excluded.

When the local reunion of ministers met at the Pastor's abode, smokers had to forego their customary pipes, and discuss their problems without the aid of nicotine.

If anyone doubts the efficacy of prayer,—and we all do sometimes,—let him peruse this little book, which can be read at one sitting. It is filled with prayers of all description both temporal and eternal, and how they were answered in the life of an active pastor of whom the author says:

Richard Howton was the man of most expansive soul that I have ever met; he was, to a certain extent, clairvoyant and clairaudient, besides being spiritually inspirational, and open to the inflowings and inshinings of Divine Love.

JEDEDIAH EDGERTON.

A NEW BOOK ON COMPARATIVE RELIGION

The book before us, by Professor Edward E. Richardson of George Washington University, is entitled "The Philosophy of

Religion."* This title would lead us to expect a philosophic consideration of the fundamental matters of religion in general,—especially of the actuality and attributes of God; but such is not the case, and therefore the title as such seems a misnomer. The sub-title, however, does apply to the contents of the volume: "The Principles of Christianity and Other Religions." In other words, the little treatise is to be classed rather as comparative religion; and from that standpoint it is a sufficiently interesting book, the author's main purpose being to show the superiority and finality of the Christian religion, an aim which inevitably involves setting forth the main principles of world religions other than Christianity. As the author is a Baptist minister, his own theology is obviously orthodox, the central problem of religion from his standpoint being the actuality of evil (in final analysis attributed to Satan), and the redemption of sinful man for a glorious immortal destiny, without violating the idea of perfect justice in the creator. In his scheme trinitarianism is essential; and he attempts to show how the idea of trinity in unity in the Godhead can be put upon a rational basis. His argument runs thus:

> The real in the ultimate sense is reason or thought . . . The first activity of reason would of necessity be self-conscious or reason of itself . . . It becomes subject and object . . . Thus from the beginning, that is from all eternity, there has existed the absolute Reason as subject and absolute Reason as object [God and his Son] . . . Whatever the subject is, the object becomes likewise . . . The Son is the eternal object of the Father's self-consciousness, and every attribute that is to be ascribed to the Father is applicable with full force to the Son . . . He is the perfect objectification of the Father himself, the Father over again, and so the Father . . . The question is now as to the Third Person. The First has now by the coming into existence of the Second a twofold consciousness. He continues self-conscious and so knows himself. He also knows the now existent object which is, after all, himself as object. The consciousness of himself and of the self-object results, and it must so result, in a recognition of himself in the self-object . . . There is also another recognition involved here. The

**The Philosophy of Religion;* The Principles of Christianity and Other Religions. By Edward E. Richardson, M.S., M.D., Ph.D. Philadelphia: The Judson Press. c 1928. 148 pp., 12mo. $1.50.

Second is as self-conscious and as objectively conscious as the First. He knows himself in himself, and sees himself in the First. This follows inasmuch as he is the object of the First, so he must know himself in the First as well as in himself . . . There is then a mutual recognition on the part of the First and Second Persons. One sees himself in the other. This rational consciousness is as objectifying as the original act of infinite reason, the difference being that it is a twofold objectification instead of a single character. The Third Person is then the common object of the double self-consciousness of the other Two Persons . . . (Pp. 26-33.)

And there you are,—if you think the author's reasoning sound. But is it not obvious that this reasoning is based upon the universal human experience of self-consciousness; and is it not also obvious that when he takes the step of attributing self-consciousness, etc., to the self that is object to the self that is subject, he makes an assumption without any justification in fact, and that thence he is misled merely by his misuse of words? Certainly the actuality of the Trinity cannot be established in this way. It is as futile as is the effort to do so from the idea of the necessity of an infinite being whose nature is love having another infinite being upon whom to exercise that love (requiring two, but not so obviously three), else how conceive the infinite loneliness? Swedenborg's explanation of the Trinity is alone satisfactory; but of course it involves the overthrow of the traditional ideas of atonement and redemption; moreover, it starts with something more fundamental than reason.

Philosophically, therefore, the book before us is wholly unsatisfactory. But if we overlook its philosophy and its theology, and read it as a brief analysis of the most important world religions, it is decidedly worth reading as an antidote to that agnosticism which, from a very superficial knowledge of various religions, inclines to evaluate them all in a way to discount the importance of Christianity. Any fair criticism that shows the vast superiority of Christianity over other religions is worth while; and this our author has done sufficiently well for the average reader.

B. A. WHITTEMORE.

SADHU SUNDAR SINGH'S LAST BOOK

"With and Without Christ,"* the latest work by the author of "Visions of the Spiritual World," Sadhu Sundar Singh, is defined by him as an attempt to describe the spiritual experiences of various Christians and other religionists he has met during his travels in different countries, and to compare or contrast them with the living experiences of the presence of the Savior God with men. He follows this up with an account of his own conversion from the Sikh faith of India, telling how he had suffered from a lack of inward peace, and how, at last, while he was praying, the Lord Himself appeared to him in a glorious personal vision, and how that presence has remained with him. His hope is, that the facts related will appeal to all who have open minds. It is certainly a privilege, if not the positive duty, of all who have failed to find mental peace in their nominal Christian faith to read this little work. And if there are any who entertain any doubts about the reality of the future life, they should read the former work of the author—the "Visions of the Spiritual World"—which harmonizes so remarkably with Swedenborg. The closing chapter of the present volume, on "The Inner Life," has already been reprinted in the *New-Church Messenger.*

JOHN GODDARD.

**With and Without Christ,* being Incidents from the Lives of Christians and of Non-Christians which illustrate the difference in lives lived with Christ and Without Christ. BY SADHU SUNDAR SINGH. New York: Harper & Brothers. 1929. 152 pp., 12mo. $1.50.

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